

THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



Courtesy of
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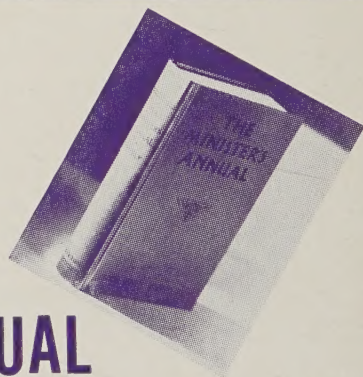
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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

A LETTER FROM HOME

"WHAT others say," of course means much to a publisher, when it is said about his publication. But tastes fortunately vary or we might all be held in the grasp of some particular brand of body and soul destroying liquor over which its advocate waxed eloquent.

So the Expositor has chosen, as its own, the line of permitting you to decide for yourself, individually, as to the merit of its pages, without the continual artificial respiration of letters of endorsement from others. Should you write us an appreciative letter, and countless do, it would buoy us up and urge us on to greater efforts. Should your letter be critical, even harsh and far from gentle, and such letters are not unknown in any publishing office, our practice has been to return it to you rather than place it permanently in our files where others, in days yet ahead, would see it and form unhappy conclusions about its writer or his profession.

It is the exception, you know, which proves the rule and here is the exception, a letter which assures us that even a negative reaction may become a positive one, given time and that the Expositor aim and purpose and the effort behind the publication continues through the speeding years eminently worthwhile. That the letter comes from the manse in which I was born adds no whit to its testimony, even though it does snag my spirit.

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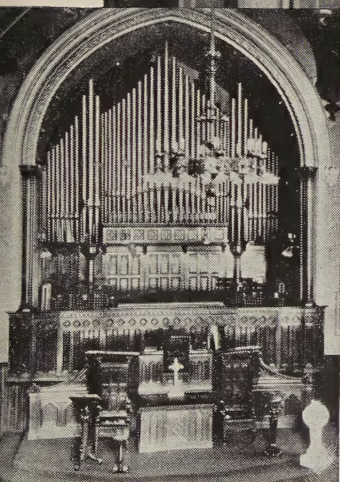
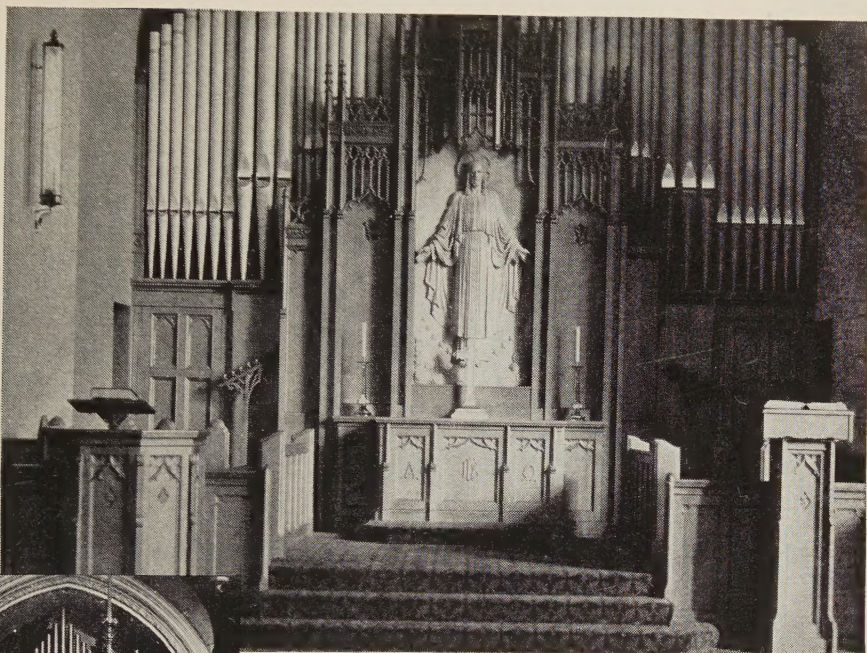
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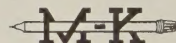
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LENT

FOR THOSE WHO PRAY — FOR THOSE WHO DON'T

C. IRVING BENSON, D.D.

LENT teaches us the value of solitude and our need in a busy age for withdrawal and deep thinking. Even the Master required quiet times.

From the example of His 40 fasting days in the hills, many Christians keep the 40 days before Easter as a special season of discipline. Lent recalls us to life's true values, teaches us how to appraise aright and in their proper perspective the glittering prizes which life offers. Glamor and glitter pass but the soul remains, man's immortal asset.

Think—Read—Pray

Each of us must find his own discipline for Lent. In a quaint poem written by an interesting old country parson almost three hundred years ago, he suggested how Lent may mean a different discipline to different people:

It is to fast from strife,

From old debate,
and hate;

To show a heart grief-rent,

To starve thy sin,
Not bin!

And that's to keep thy Lent.

I suggest three things for this Lent—Make time each day to Think, to Read and to Pray. The recovery of the practice of daily prayer is of supreme importance to the vitality and witness of Christianity in this generation. It is not sufficiently realized that people need to be taught how to pray. I think that the holding of prayer classes, just as we hold Bible classes, would be of great help to many people who have given up praying in sheer despair. Not a few Christians feel that they do not get answers, and, consequently, think

that there is something wrong with their method of prayer.

Those who received instruction from a wise and experienced practitioner would come to know God and grow in assurance of His presence and power—they would learn the value of a joyous and thankful heart and the worth of pure thinking and pure living. They

would come to realize that the straight and narrow way of life is not a restricted way, but full of glorious satisfactions.

Practice of Prayer

The loss of the habit of daily prayer is fatal to

life. Even people whose conception of God has been dim or uncertain have recognized the spiritual benefits of prayer. "Who rises from his knees a better man, his prayer is answered," said George Meredith. And Tyn-dall, the scientist, who made many attacks upon the beliefs held in his day as to the power of prayer said:—"It is not my habit of mind to think otherwise than solemnly of the feelings which prompt prayer. Often unreasonable, even contemptible, in its purer forms, prayer hints at disciplines which few of us can neglect without moral loss."

Let me commend a book which will meet the needs of many for this Lent—"Hear My Prayer—A Book To Help You to Pray" (Hodder and Stoughton). It is an ample book, the work of many hands, and, incidentally, a marvel of cheapness. The book has been made to help those who have abandoned the practice of prayer to rediscover its value, and to help those who have retained prayer as a habit to realize more fully its privileges and power. Its aim has determined the form of

Lent is an opportunity for intensive spiritual training and a challenge to become spiritually fit. Whatever abuses and superstitions gathered round the Church's fasts in bygone days, an increasing number of people in all the churches are learning the spiritual possibilities of Lent. At heart the Christian religion is the amazing new revelation of what human life means in the light of Christ. No one can appreciate what is amazing in any sphere without taking time to stop and think about it instead of treating it casually and conventionally.

the book. It begins with testimonies to what men have discovered through prayer, passes to difficulties that may be hindering the reader from attaining to a like experience; and then to what may be learned about preparation and method.

Anyone Can Learn

God is the Centre of the world of eternal Reality and prayer is the soul's discovery of Him leading to communion and friendship and the progressive adjustment of the soul to Him. In the celebrated dictum of Coleridge, "the act of praying is the very highest energy of which the human mind is capable." Yet anyone can learn to pray — the least gifted and most poorly equipped soul can attain mastery in it; for, from first to last, simple, honest desire for the love and fellowship of God is the key of all its mysteries.

While prayer is in one sense natural, it calls for the same interest and energy that we devote to learning a musical instrument or the game of golf. We must be prepared to give the time. God is waiting to give, but we must be made ready to receive, says Sister Eva of Friedenshort, and she goes on to speak of the grace of Quietness. Whether the time we set aside for quiet be a full hour of sixty minutes, or a shorter period, it is absolutely essential to spiritual growth that some time should be set apart and faithfully guarded every day. How many of us have ever spent a whole hour in quiet alone with God?

Technique of Quietness

The manner in which we pray is an individual matter. For myself I first of all read the Bible — preferably the life of Christ, the Book of Acts or the Psalms. I also make use of a hymn book, which is a wonderful manual of devotion. I am greatly helped by a verse like this one of Bishop Ken's:

"Direct, control, suggest, this day,

All I design, or do or say,

That all my powers, with all their might,

In Thy sole glory may unite."

I then kneel and wait in silence. Before I speak, I let God speak. I wait in self-forgetting silence, contemplating the presence of God. Then I recollect one or two attributes of God, but not more; that He is Love, that He is Spirit, that limitless spiritual forces are in Him and will flow out from Him to me and from Him through me to others.

Next I pray, using the Lord's Prayer as outline. Then I surrender the day to God that I may be completely at the disposal of His

will. Surrender is not one lifelong act but a daily renewal. Finally, I wait again in passive silence, God speaks as well as listens.

It is surprising how, while apparently thinking our own thoughts, difficulties are cleared away, problems solved, how doubt and uncertainty, trouble and despondency and mental disquiet give place to a sense of peace and joy.

Use a Notebook

"A notebook can be a real means of grace," explains Sister Friedenshort, "as the sphere of our prayer life widens. We may record there the names of those specially committed to us for intercession, and keep a column for making note of answers and fulfilment. How often my faith has been quickened as I have turned the leaves of some old notebook, and found whole pages of answered prayers. It is a source of strength in hours of temptation, of spiritual weariness or severe trial. Moreover, anything that promotes order, regularity and faithfulness in putting into execution what we have resolved in the domain of prayer is of untold value."

Canon Peter Green sets down five essential ingredients in prayer: (1) Worship or Adoration; (2) Confession, which should include not only looking back and owning what has been wrong, but looking forward to see what difficulties and temptations lie ahead, and to pray for help to meet them; (3) Prayer, for oneself, for all our bodily, mental and spiritual need; (4) Intercession, which should include prayer for those for whom a man prays every day, and also prayer for the special subject allotted to the day; and (5) Thanksgiving, which should be closely associated with the day's Intercessions so that we fulfil the command of the Apostle, when he says "In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God."

Learn to Praise!

Prayer, he says truly, will gain in value and in helpfulness in proportion as adoration and thanksgiving take a larger part in it. There should also be times of silence; silence at the beginning till we feel ourselves in the presence of God; times of silence during prayer, especially when our thoughts have wandered, so as to recapture this sense of His presence.

Let any man or woman who has the will to make something of this Lent read a section of this book each day and he will have by Easter time a possession of mind and heart that will richly reward his discipline.

THE CHURCH'S NEXT SPECIAL FIELD OF WORK

CALVIN T. RYAN

WE hear that religion no longer plays a noticeable part in the homes of the nation. We hear that the home is disappearing. Not so long ago we heard something to the effect that the home was no longer necessary. Likewise, we heard that there was no special need of the church, since all the functions for which the church was organized could be performed and were performed better by other agencies.

Other agencies are performing much of the work once done by the church, but the church has been instrumental in preparing those agencies. Furthermore, since when has the sole function of the church been an agency for social activities, however humanitarian? Is not the church also a place of worship? Can any organization replace that function? Between the withdrawal of the church from the home and the deterioration of the home, which is cause and which is effect?

Professor Nevin C. Harner says: (1) "the home has a profound influence on the character of the individuals;" (2) "the home has a profound influence on the personality make-up of the individuals;" (3) "the home has a profound influence on the religious interests of individuals;" (4) "the home has a profound influence upon the attendance of individuals at the services of the church and its auxiliaries;" (5) "the home has a profound influence upon the home life of the next generation."

Professor Harner substantiates each of his claims, not by personal opinion alone, but by scientific studies. If such claims for the influence of the home can be substantiated, then the church should exert greater effort to train the home-makers; to get into the home and make its power felt directly. However lamentable it may be, the church, by and large, affects the home only remotely. Church members have to go to the church; rarely, except on special invitation, does the church come to the home.

When Church Touches Home

No one can say positively that the failure of the church to maintain its influence upon the home has caused the slipping of the home, but we can say positively that the two events

took place co-temporaneously. Positive proof exists that wherever the church plays a direct part in the home, divorces are less frequent, children are treated more kindly and are happier, and the five previously quoted statements from Professor Harner are stronger and more positive in their results.

There is a need for the church to reach the home. In the past it did reach the home, and even today we have significant examples of its still doing so. There is no apparent reason for retreat. If the growing point of religion is in life, then the roots of religion are in the home. The true Christian can never be a defeatist, even though he must live among defeatists.

Professor Ernest J. Chave, in his "Personality Development in Children," says: "Any attempt to give meaning to religion and to inspire children to live by its faith and precepts must be paralleled by a like program for their parents. Home and church must work together, for the former is necessarily the place of greater opportunity, and all the latter can do is to lend guidance and support."

When Church Fails in Homes.

A teacher in talking with one of her pupils discovered that he had never been to Sunday school, that he knew nothing about the Bible, or about Jesus. That child lived within nine miles of a small city with seventeen churches, each of which was contributing to foreign missions. Within four miles of the same city another child of six had not heard about Jesus, knew nothing of the real meaning of Easter. To him it was a time when the Easter Bunny came. One does not have to condemn foreign missions when he finds such cases as these and then says there is a field of work at home as well.

Dr. Erwin Wexberg, especially known for his work in the New Orleans Institute for Child Guidance, speaks of the mother as the child's first partner in life; thus she becomes "his model of the world as a whole." Like mother; like child. But mothers are often uncertain about the religious training of their children. This is true of mothers in all social and economic strata. Here is one mother who has no interest in religion; therefore she has

nothing to give her child. Here is another, however, who does have respect for religion, for her church; yet we find that she is not always certain about how to transfer her beliefs to the child. Here is a case where the church, especially through the minister, should be able to help.

Modern young people are much more willing to learn the scientific facts of life than their parents were. They want to know how to prepare themselves for a happy home-life, even for parenthood. Their enrollment in such courses is proof of that. The Home Economics Department of colleges offers a course in Child Care. So does the same department in the many high schools. Some colleges offer a course in Marriage, and the enrollment is large. Yes, young people do want to know the facts of making a happy home, of being prepared for parenthood. There is no point to the ironic remark that while colleges were offering undergraduate courses in marriage, the universities were offering graduate courses in divorce.

Religious Education For Home

Obviously the approach which teachers in a state supported institution can make to many subjects is predetermined by curious quirks of legislative imagination. It is patent that the emphasis made by the professor in the course in Marriage in our college was not religious. Such teachers have to act as though they believed a yawning chasm separated education in school and college from what has been designated Religious Education. Granted our forefathers were wise in separating Church and State, I doubt they ever meant us to separate the State from God.

There should be a place in the educational program of every church for religion in the home, in the rearing of children; in short, a place where the parents may have their religious training supplemented. Religion in the home should not be confined to family prayers or Bible reading. Religious Education has been freed from its narrowness of simply something taught, something learned, something poured in. The Christian religion is a teacher-learner religion. The word teacher was applied to Jesus many times. He spoke of teaching more than he spoke of preaching. Teaching is the guidance of learning, and the curriculum is the total environment of the learner.

The Minister and the Home

With the belief in total bodily activity, rather than the older belief of complete sep-

aration of body, mind, and soul, the minister who is a pastor to his flock, who can do something besides preach sermons, must be trained in the psychology of personality development. He must know something of the healing side of religion. The Salvation Army and the Chamber of Commerce may look after the poor and the needy, and the Girl Reserves may play Santa Claus to all the underprivileged children, the city hospital may care for the sick, but the minister still has work to do. It may be that his release from that type of work is a blessing to himself as well as to those involved. This is an age of preventative medicine. The minister can now be on the lookout for incipient disorders.

The present writer has never become reconciled to his pastor's not calling except upon invitation, or in case of illness in the home. The home of my boyhood was frequented often by our preacher. All of us were taught to respect "the man of God." But not so now. Our ministers must be good scouts, play golf, attend softball games, join the service clubs, pinch-hit for the absent speaker at the Chamber of Commerce luncheon. He has become "a man about town." Perhaps the majority of people do not want the minister to become as familiar personage in their homes. It may be they prefer to have him mingle with the "men of affairs." I gave only my preference.

Just what the minister should change in his daily routine, I shall not prescribe. But if his church and my home are going to co-operate, he should know more about my home life. He should be among my most intimate friends. He represents the church, and it will be through his leadership that the church will begin its more active campaign to work with the home.

The Youths of the Home

Here and there churches have made special provision for social activities for their young people. The recreational program of a church is not to be condemned. Play is significant in the Christian's life. One who can not carry his religion into his play-life is simply playing with religion. The churches of this college town complain because the college students are too busy with college activities to take a very active part in church affairs. Perhaps college students do not always put first things first, but the college authorities feel a certain responsibility for the general life of those who come here. They make an effort to supply wholesome recreation and to keep down the more unwholesome. On one occasion, in an effort to co-operate with the churches, one

ight a week was set aside for the churches. The college agreed not to schedule any activities on "Church Night." But the plan fell through. College authorities discovered that the church was not providing for all "Church Nights."

The church can encourage more nights out, and however worthy the intentions, or however good the activity planned, it can thereby foster an unfavorable attitude already too prevalent in modern life. The church should encourage more home life. It should show boys and girls not alone how to be happy at home, but also a certain sense of duty in being there. This can be done only with cooperation of the parents.

Although I have stressed what the church should do to reach the home, and what it might accomplish by reaching the home, the home should play a part in this co-operative enterprise. Nor am I unmindful of the difficulty which many pastors would have in trying to get into some of their parishioners' homes. I know they would be unwelcome at first, perhaps be accused of being too solicitous in affairs which ostensibly did not concern them. But such homes are more than likely parented by offsprings of homes where religion and the church played no part.

Not all ministers have suitable training, or the personality to do the work required. If

the church is to attack this field with anything like concerted, scientific effort, such men must be selected and trained.

The Harvest Is Ripe

Whatever is to be done, or wherever we should begin, the harvest is ripe in this particular field. It is one of the big opportunities which the church can not afford to miss. People are happier and are more content whenever they have some center to cling to. In totalitarian countries each individual belongs to the state. His personal desires do not count. But in a democracy both the individual and the family unit have liberty of thought and action. They do not belong to the state, except very remotely and for governmental purposes. In a real sense they belong to nothing. A man's church ties give him a center, a something to which he may feel he belongs, and something which cares specifically for him.

Thus the church gives him a more wholesome attitude toward all of life. Co-operation between home and church must come, for both the home and the church need the beneficial results which the co-operation would develop. The home, the church, the school — these determine not alone tomorrow's home, church, and school, but tomorrow's citizens as well.

A PREACHER MOVES — HIS BOOKS

FRED SMITH

NOT long since I did an infrequent thing. I moved — my books. The moving was of an unusual nature. Week by week, day by day I find myself under the necessity of disturbing some one or other of my books. But the moving which was completed then was of a totalitarian nature. Not one remained undisturbed. All had to go in this moving. It was part of the experience of moving from one house into another. In this particular case, however, the experience had a tang and a tangency of its own to which I found myself surrendering totally. In past movings the experience was largely a deputied experience. The mover came to the assembled mass, and did the rest, while we did the best with an emotional experience of parting from those we had

served through the years. But this experience was not cluttered up with emotional concomitants of this nature at all. We were merely moving from one part of our parish to another. There was no element of suffering at all. And I undertook the moving of my books in person. I found it a back-breaking experience affinitied to an occasional heart throbbing tremor that seemed to have a sentimental genesis which I found both interesting and informational. Now that my books are once more aligned in a classified way I can look back retrospectively on the unusual experience and ask what it all meant.

Things that I looked not for happened to me in the moving. The physical exhaustion of it I need not stay upon. It was the mental enlightenment that interested me. I found

that I had more books than I knew about. My back was eloquent of that fact. But my heart aligned itself to the faith of the matter. I was moving more than books — and less. It all depended on what my arms were encircling. In fact, in moving one particular pile, my mate suggested that perhaps a little fire would not be out of place. Once I had consulted a second-hand book store with regard to the disposition of some of the has-beens. But I found that they had a better worth for memory than in money. And the books are here in the new environment unsold and unburned! I cannot be unkind to my books. For they are other than books to me.

One night, a friend spoke the sum of my feelings in this matter when we were visiting together in his library. In a voice cadenced to that of a lover's he spoke of his books as his friends. Libraries are held together by sentiment, not sense. When I am dead, much of what I moved last week will be counted as debris. So mote it be. I shall not see the burning, I shall not see the junk man take the stuff. But for a while longer there will be a resting place for dust on the shelves of my library. For to me this "stuff" is "the stuff" of which dreams were made. A library is the sum of a man's findings and his faith. To the discerning eye (in my case) it will also tell of the stringency of one's finances. For memory's sake I carried many books to my car and out again last week. It was a labor of love. Dreams and dares of the long ago were there. I now see that some were lights that pointed to the heights; some were streams that ran into the desert. And some were gifts of friends who thought to do me good. They would guide my faith in the proper way. And they all went into the waiting car. The burning I will leave to other hands. It is so small

a thing to preserve a memory. Perhaps that is to have an attic mind rather than an Attic mind! I frankly aspire to both.

But over and above both I would have an aspirational one. A mind that grows and outgrows. And that means much for a library. In the moving of my books I gathered up the hopes and faiths that once were mine. Interpretations were there of this and that from which I have moved. Some I have followed through the years with deepening interest and insight. New interests have come in. The years have proved what was a passing fad against a lasting faith. The amount of dust that I banged from one book as against another gave indication of this contrast. In the realm of the philosophical and the exegetical much dust flew. But not so much in the poetry section. The section devoted to art and esthetics were almost dustless. I found that the dust that arose from the moving of books of devotion varied. To particularize in detail would take too much space. Economics has suffered quite a change in terminology, to say the least.

In the general mix-up theologians new and old; philosophers ancient and modern; artists medieval and modernistic; poets classical and imagistic; biographers and psychographers jostled each other side by side as they never did or could in life. Atheist and believer; agnostic and sceptic became neighbors. The fellowships that might have been! The fellowships that never were!

And now all the books are once again in their classified places. In a way that I had not thought of I was a totalitarian for a week. And I found myself saying that it takes a multitude of books and a millenium of time to make a preacher a worthwhile voice for his day and generation.

BULLETIN BOARD SLOGANS

Sin deceives, then defiles, then deadens.

If you clasp it close you can't see the face of sin.

Good ends are not reached by evil means.

Skepticism about the Bible is ignorance of it.

There are few eloquent advocates of atheism.

Free thinking often implies none.

Infidelity gives nothing in return.

If the eyes are closed why seek the light?

Exploded theories always make the most noise.

The job is to catch fish, not to cultivate them.

You can't touch a friend's heart with anything less than your own.

People can't repeat what you don't say.

The most willing to give advice is often the least willing to take it.

If your back yard is not clean don't talk about your neighbors'.

Barking dogs alter no truth.

THE RURAL CHURCH

GEORGE E. HERBERT

IT is a cold, inclement Sunday morning. All night a mixture of snow, rain and sleet has been falling. The roads from the mountains and ridges, leading from the homes and farms to the paved highway, where the country church stands, have become muddy and slippery. One is inclined to stay indoors and not much inducement is necessary to keep one from attending the morning worship in the little church on the hill. Times have changed so much. The church is not nearly as interesting today as in days gone by. But presently, the church bell is heard bidding the worshipper to come to the church for the hour of worship. By the time the last sound of the bell has died out four worshippers have braved the roads and the weather and are present for the morning service and the rest have not come. Why?

Is it the weather that has kept them away from church? Is it the lack of interest within the church? Or are there perhaps other reasons which make it so difficult for many of the small rural churches to 'keep going' and render a worth-while service to the community?

The problem of the rural church may be the problem of the minister, but might not the problem of the rural minister be that of the rural church or rather charge, and perhaps all of rural life? In an area where there is a predominance of denominations which require their clergy to be college and theological seminary trained, the problem of the rural church ought not to be that of an ill-prepared and inadequate ministry.

There are an overwhelmingly large number of rural churches united into three or four or five point charges, all charges being under the supervision and ministry of one pastor. This means that the pastor must be extensive in his work instead of intensive. It is an impossibility to concentrate upon the work of any one congregation without neglecting the

work of some of the others in the charge. The result is lack of interest in the work of the rural church except in the few cases where there is adequate lay leadership. The rural minister must be too extensive in his work and no amount of preparation or zeal can com-

pensate for this disadvantage. The problem of the rural minister is the rural charge, is much more accurate than the problem of the rural church or charge is the minister.

Not only must the rural minister be too extensive in his work to arouse great interest in any one church, but he must contend

constantly with the close family relationship of the membership of many of the small rural churches. The family relationship ought to be a good basis upon which to build a church, but family jealousies *will* show themselves in the work of the small church. If it were possible for the rural minister to spend more time with such groups it would be possible to get them to rise above themselves and forget their differences at least in the work of the church. Family churches are perhaps not the most ideal though there is no reason why they might not be. Though they are small they serve a purpose and cannot be closed arbitrarily because they are small.

The financial problem of many rural churches is one that cannot be minimized. Many are poorly equipped and the members know it, but they lack the financial resources to make the change. Many know that they would be better served if they could 'afford' a full time pastor or if even they could support him in conjunction with just one other congregation. But their resources deny them this privilege. On the other hand, in many cases the members have not been trained to give. Such training is a long tedious process.

But in a larger sense the problem of the rural church goes deeper than this. It is co-extensive with all of rural life, to which something definite has been happening over a

THIS word picture of the RURAL CHURCH is the outgrowth of my reactions to statements on the Rural Church made by Margery Toolson, in THE EXPOSITOR, August, 1939.

I am pastor of a Rural charge of four Churches, forty miles from the nearest urban center. I have been in the ministry two and a half years, after graduating from Ursinus College, and the Theological Seminary of the Reformed Church. I have lived my life in rural areas.

The exchange of letters has been a real pleasure to me, and reading THE EXPOSITOR is a source of joy as well as help in my Church work.

Cordially yours,

George E. Herbert, Blain, Pa.

Continued on page 99

The Editors' Columns

An Early Easter

ASH Wednesday this year is Feb. 7th. That is very early in the calendar year. In fact, Easter will be March 24th, and that is the earliest it will come until after 2005.

Easter is the most glorious festival of the Christian Church. Yet its date is the most confusing part of the entire Church Year. When the date was finally set as we have it now, the See of Alexandria, being a learned See, was entrusted with the duty of determining the date of Easter each year and publishing that date. The basis on which a determination was made, and still is made, is that Easter shall be the first Sunday after the first full moon, after the Vernal Equinox. Why should this be? Simply because the Jewish year was a lunar one, and because the Passover was so determined.

This procedure gives us the possibility of having Easter on any date between March 22nd and April 25th inclusive. This year we will have Easter on March 24th, and were it not a leap year it would be March 23rd. In 1943 we will have Easter on April 25th, the latest possible date. Thus almost the extreme limits will be reached in three years. It is all very confusing and it seems so unnecessary.

There are two ways in which this change and confusion could be avoided. The most promising one is the proposed thirteen month calendar with fixed festivals and holidays. Were that adopted, and there seems no sound reason why it should not be adopted, Easter would be a specific Sunday year after year. The other way would be an agreement among Christendom whereby a date were set; but this seems not possible to realize.

A mere custom or method regarding the determination of a date or day should not

confuse the primary significance of Easter which is, "HE IS RISEN!" And with that tremendous fact should be this: "Because I live ye shall live also."—W. R. S.

Speaking Pipes

It really is a fine little organ in a lovely little church, trim of console line, gentle and harmonious of voice, boasting Swell, Great and Choir manuals and a pedal-bass built with reasonable thought for the width of a masculine brogan. The bank of stops is sufficient and with the four automatically set stop-combinations, the foot pedal for couplings and the pedal controlled Great Organ, makes available the very maximum permitted by its limited sets of pipes.

So many years have flashed by since I have indulged a music-loving soul in organ-obiterated hours that memories welled up, memories of more youthful hours at the console in the home church, the vested choir, the younger brother at the pump-handle when the use of the organ was offered me.

Before one may call upon the possibilities of any field, hopeful of honest, generous response, those possibilities must be reckoned with, investigated, wooed. Nor was I left long to my limited ingenuity of exploration for as I sat one day studying stops and combinations, he whose German-trained fingers are far more able than average, walked in. We played a while and then he went through the entire bank of stops and couplers and showed me, how, with only several sets of pipes, by low and high octave couplings, by the use of "fifths" and combinations, more effects than seemed possible were secured on few pipes.

In broken English he said, "But diss iss ab not honest. I push diss four foot Flute — z

on de Great Organ. It iss a nize done, but e, I bush down C on de Swell Organ — zo. is de same pipe speaking as when I bush own diss C on de Great Organ. An diss stop es de very same pipes on “fifths.” Zo — de hole organ! It iss always the same pipes eaking.”

And so it was. But still, if limited in reach, remains a good little organ, soon to be enanced by several additional sets of pipes and have found joy in renewing acquaintance ith long neglected, friendly writers of organ usic and, D. V., shall continue to do so just that organ shall call to mind those occa-onal homiletical organs heard now and then. o matter what text-stops or theme-combina-ons are selected, the same pipes speak their miliar note and for the folks in the pew, out whom we do well to think maybe more an we do, monotony is monotony whether it e limitation of speaking pipes in the organ pet homiletical foibles of the preacher. ariety is essential whether it issue from the gan loft or the pulpit.

Mid-Winter Coasting

Two feet of snow on the level. Pines of a dozen varieties looking like nothing so much as huge, virgin-white ostrich plumes. The town, overnight, had been touched with the brush of some fairyland artist. It was a picture of delight to gladden the heart even of whose mind turns yearningly toward the valley of the Rio Grande, comes the first frost. So some days back we drove a dozen miles long a narrow snow-walled canyon, thrown by motorized snow-plows where the main county-roads lay buried under the feathery white blanket, and found ourselves at Chestnut Ridge Park where cars innumerable were parked and policed, cars whose owners were bent on the winter sports of ski-ing and tobogganing there among the glorious hills.

Three sturdy steel-trussed, toboggan slides, good silhouetted against the leaden, snow-packed sky beyond the top of the hill. Toboggans and sleds of every size and description were in use by thousands who had gathered there from miles around. There was the wish of another toboggan, loaded to capacity with laughing, yelling enthusiasts, as it sped

rapidly to the bottom of the slide and scooted on down the hill and out onto the distant flat where, were you able to keep your eye on them, they appeared mere dots on the snow.

Then came the long trek back, upgrade, and the long wait in the long line of shouting, boisterous coasters which backed away down the hill from the stairs leading to the platform atop the slide from which toboggans, full, were leaving, accompanied by the jingle of bells and the noise and laughter of the occupants, with unbelievable frequency. It was a picture.

To the south of the slides, the hillside, clear to the woods away beyond, was dotted with skiers of skill varying from the youngster who didn't quite have what it took and who, as the tip of the skis would barely start over the top of the slope, would sit down and scream, to the chap whose wind-breaker was covered with red and blue ribbons, tokens of officially acknowledged ability to handle skis.

But here on the ski hill, broad though it was, the snow was packed down and given a glaze and slipperiness hardly desirable to that skier who is less anxious to have his skis slip off laterally than straight ahead. There must be “purchase” for the groove along the bottom of the ski, else its direction is of all things most uncertain and its intentions not wholly dissimilar in kind from those of a bucking bronco.

But they were enjoying it and who were we, mere spectators, not to enjoy their antics on the slippery, well-packed snow, antics which varied from sudden and efficient down-sittings which lacked in the spectacular to weird, gyroscopic balancing acts which invariably preceded what appeared from the hill-top to be attempts to fall in not less than six different directions at once.

And there on that hillside at Chestnut Ridge, should you care to drop in on the place, come a nice snow, you can see the world of Nations, of Christianity, of pastor and people, beaten hard and smooth by the careless, indifferent, unconcerned, happenstance coastings of our generation. Lacking a clearly defined course to run, lacking purchase for the grooves of faith which only can insure the direction of our skis of salvation, is it to be wondered at that we appear to many to be getting nowhere fast?

Jan R

CHURCH METHODS

A Pastor's Clinic

Clinical psychology studies an individual in order to suggest ways of improving his adjustments. A pastor's clinic is a psychological study of a minister's personality, habits, program of work, problems, and actual effect on people, with the purpose of suggesting dangers to be corrected and new methods to be adopted.

There was a time when many pastors assumed that they could learn enough theology in a three-year course to last a life-time. Now they are realizing that theological education is a life-long process. Even more true is it that personal fitness for the ministry is not something once acquired for all, but that maintaining personal fitness is an endless process of readjustment.

The distinctive habits which characterize a minister seldom develop until after several years of pastoral work. Then certain stereotyped gestures, endlessly repeated, and displeasing grunts, pauses and inflections of the voice begin to emerge out of experimental forms of expression. Likewise certain habits relating to social or organizational life appear which have a bad effect, habits which somehow miss the notice of the helpful wife-critic.

All of this should make vividly clear that the art of pastoral work is not something which can be entirely learned in advance. Instead there is need for constant check-up and revision. This is particularly needed after the first few years in the ministry, while habits are just taking form and before they become too hardened and difficult to correct.

Any good psychologist could be of some service for such a clinical examination. For that matter, so might a church councilman, but it is dangerous to go to him for criticism. Many a pastor would find it of measureless value to consult a competent instructor of vocal music or of public speaking for criticism of his preaching. But there are many other techniques which need study, other than preaching, so that varied types of examinations need to be made, varying somewhat with circumstances. The great danger is that a pastor will think himself competent to criticize himself. Actually we can never see ourselves as others see us, and even the finest ministers are criticized or even laughed at by their parishioners at times, perhaps even by

their Sunday School children. For this reason an objective clinic is advisable, which will show a pastor not how he "feels to himself" but how he "looks to others." At least once in a life-time this might well be a thorough psychological X-ray, including a voice recording, personality examination, determination of actual social response, and perhaps moving picture. All of this could be carried out with very little expense, and without the knowledge of it coming to either parishioners or other pastors. Such a procedure might well not only save many a pastor his position in a church but also make his ministry far more happy and effective. Often those who would least seriously consider carrying out this suggestion are those who most badly stand in need of it.

Any request for information along this line will be carefully dealt with and will be held in absolute confidence. — *The Psychological Bulletin of the Bureau of Church Research, Carthage College, George B. Arbaugh, B.D., Ph.D., Director.*

Dining Room Service

I have very often heard ministers say that if you needed anything for the church and did not know exactly where to obtain it that the best thing to do was to write to *The Expositor*.

Being a subscriber to your magazine, I wish to take advantage of this service.

I would like to know just where to buy large serving trays for the dining room, a size large enough to hold four plates. Also I would like to know where to buy linen by the yard. This is to be used to make table cloths and must be fifty inches wide, at least.

The women of my church have tried nearly all the stores in the nearby cities and have been unable to obtain these articles, and at the last resort have come to me, and now I in turn seek your aid.

Thanking you for your cooperation,
I remain

JOHN A. OLSCHEWSKE,
First Presbyterian Church,
Attica, New York.

Paying Off Church Debts

No pastor ever completely escapes the problems and worries of Church debt. H

shows too that it's not possible to raise adequate funds simply by asking for it.

In an effort to acquire money for building, expansion, salaries, and all the expenses of church operation, congregations have employed nearly all imaginable techniques — some of them, unfortunately, scarcely as ethical as they ought to be.

A Lutheran Church in Brooklyn has evolved a plan which promises to be completely successful. The pastor, Rev. Dr. Herbert T. Reiskotten of the Lutheran Church of the Redeemer, recently determined to lop off \$50,000 of his Church's debt. With a few days of the campaign remaining he announced that the goal was within easy reach.

The plan for raising the fund:

Parishioners were invited to pledge at least \$250 each, payable in monthly installments over a three year period.

For its part the Church must insure the lender for a proportionate sum, pay the premiums for twenty years, then cash in the policy and give the lender the proceeds, which will exactly equal his original loan.

If the lender dies before 1959 his heirs will get even more. For example: a 35 year old parishioner pledges \$1,000. The Church then insures him for \$1,650, the amount necessary to give the policy a cash value of \$1,000 in twenty years. If he lives until then, the contributor will get the \$1,000; if not, \$1,650 will go to his heirs.

Despite the cost of the premiums, the church will profit by \$45,000 if the fund is raised because \$50,000 of its debt will be paid out and \$40,000 in interest which would have to be paid over the twenty year period. That is \$90,000 against a premium cost of \$45,000.

The campaign was conducted by the Church Financing Bureau under the direction of Robert Minor and Harold Wilson.

angelism

Under the title, "Distributing the Task," by L. Smith, pastor First M. E. Church, Los Angeles, outlines a plan for enlisting 600 new members in eight months. The Men's Club set its goal at 100. This plan will hold suggestions for any pastor who is energetic enough to initiate a membership campaign during the Lenten season.

Distributing the Task

The Men's Club of First Church has set the pace for all the other organizations in setting as its goal the finding of one hundred new members for First Church during the season from November 1st to Conference time.

This writer has not had any opportunity to go before the organizations and present the plan, but he is using this column to offer a challenge to the various classes and departments of the church school, the Woman's Aid Society, and similar groups.

Suppose we set out to enlist six hundred new members in the next eight months! In view of the opportunities that lie before us this is not an unreasonable expectation.

The Men's Club has voted to assume the responsibility for finding one hundred. The pastors will assume the responsibility of the next one hundred. Four hundred for the rest of the church ought not to be an impossible goal.

Suppose we set up quotas on some such basis as the following schedule. The Woman's Aid, 100; Kappa Betas 25; College Department 20; Fellowship Class 20; Tower Class 20; High School Department, and below, 70; Young Married People's Class 20; Knights and A. F. J.'s 25; Woman's Bible Class 20; J. O. C. 50; Alpha Tau Deltas 25. If these groups will accept such a quota and go out to bring the people in, we would make the goal.

Any church that does not set out to bring in the people will soon find that it has lost its own life. Nothing will do more to stop the spirit of petty criticism within a church than when all are united in a great and significant movement in behalf of the church. We get into sin when we get out of service.

The responsibility for recruiting members is not the task of the preachers, alone. It is equally the responsibility of the people. The most successful churches in America are those in which the membership of the churches are most active in the field of evangelism.

There is not, probably, a member in First Church who does not know at least one person who ought, by all rights, to be a member of this church. It is not a matter of convincing them of the great Christian doctrines, but a question of extending a cordial and urgent invitation to join.

In one small community just outside of Los Angeles a survey was made and it was discovered that 646 people declared they were Methodists in interests and sympathy, but they had never united with the Methodist church in that community. And this was more

than there were on the membership rolls of the Methodist church in that community.

At one time it was declared that there were one hundred thousand Methodists in Los Angeles county who had never affiliated with any Methodist church in the county. This means that thousands of them are lost to the church entirely.

We are endeavoring to make the evening services evangelistic in the best form possible. The Commission on Evangelism is making a strong emphasis on the matter of evangelism throughout the conference, and the Methodist Men of the conference are taking the matter seriously.

If this church, with its vast membership, would accept this responsibility seriously we could shake this town before the winter is over. If even one thousand people would make evangelism their personal responsibility, for one year, we would have such a revival as we have not known in many years.

Beginning next Sunday we are going to make an enrollment of several congregations, to discover those who are interested in uniting with the church. These cards will be turned over to those to whom they seem to be most logically assigned. In various ways we will undertake to discover who and where our prospects are. If each society will do something similar we will begin to gather momentum.

This writer knows one department of the church school in which there are at least seven young people who are active in the department, but who have never joined the church. It is probably true that every Sunday School class has such members and workers. These are our first opportunity.

It is not, of course, our aim to simply build up a great number of members. If a church does not train and instruct the people who come into its membership very little has been gained. But the responsibility for such training rests squarely on the shoulders of the pastors and the officers of the church school.

It has been at least three years since First Church made a determined and a consistent effort in this direction. We have lost some opportunities, of course, but that does not suggest that this is not the time to try to recover some lost ground.

I am offering this challenge to every class, society, and department in the church. Perhaps the organization is not listed in the schedule I have published above. I have tried to avoid duplications. But I would like to

know the willingness of the people to assist in this great cause.

The challenge is offered to the Board of Trustees, the Official Board, the Missionary societies, and every other organized group. We will find a way to credit them with their achievements in a method that will be entirely satisfactory.

There never was a time when men were so badly in need of the message of the church, the comfort of its services, a knowledge of its great convictions, and access to the power it declares is available as now. Never was there such good reason for evangelism, and never was the responsibility more squarely resting on the shoulders of laymen.

If one thousand folk of First Church would agree to make an honest effort to win at least one person to Christ and the church before the year is over it would bring the greatest year we have ever known.

First Church, it is up to you.

Tracts

Tracts are still effective messengers of the Gospel, entering silently where personal call and preaching do not reach. Let us not neglect them. This testimony from one active Church is refreshing—

This Is Evangelism

One of the members of the Official Board was riding with the pastor a few days ago and reaching into his pocket said, "Do you see these?" He held a bundle of tracts published by the First Church Pulpit. "I carry these in my pocket all the time and when I go into a business office I leave one on the desk of the man I am calling on. I have put out a lot of them this way."

A woman in First Church whose husband is unemployed, gets a bundle of the booklet and sermons from time to time and sends them broadcast. One sermon, she says, went through twelve states and was read by no less than thirty people, before it was worn out. She says she has put out at least two hundred sermons in this fashion. Being unable to give money to the church, she is able to distribute literature.

Another report comes to us of a mimeographed sermon that fell, by accident, into the hands of a man whose religious interest had almost completely disappeared. By reading that one sermon this man caught a new glimpse, and went back to his church and took up his tasks again.

This is evangelism, in the finest sense of the word.

Lenten Devotional Services For High School Pupils

We were talking about ways in which to help High School pupils worship during Lent. After much discussion, we called together the leaders of our various youth groups and suggested to them the idea of having a series of morning worship services for youth on the way to school. After the idea was submitted, five ministers retired from the room so that the young people might discuss the matter freely. They did, and called us back, and requested our help in arranging the series.

A service lasting half an hour was arranged for each Wednesday during Lent. Each of the youth groups were responsible for one service, arranging the program, music, etc. A card of invitation like this was distributed

to all participating groups by the young people.

The services started at 7:40 a. m., and the attendance gradually increased until nearly 300 were attending toward the end of the seven week period.

The services were based on seven great religious paintings—"The Light of the World," "The Rich Young Ruler," "The Presence," "The Last Supper," "Jesus in Gethsemane," "Christ before Pilate," and "The Crucifixion." Appropriate hymns and Scripture lessons were chosen, and the Minister gave a five minute talk. All the rest was done by the young people themselves.

As well as enriching the lives of those who attended, the services did much to promote Church unity, and attracted attention in the community.—Gordon W. Mattice, Rochester, New York.

This is Your Invitation to Attend

The Youth Lenten Devotional Services

Sponsored by the Protestant High School Youth of South West Rochester.

TO BE HELD IN WESTMINSTER CHURCH,

Arnett at Wellington

7:40 A. M. to 8:10 Sharp

Thursday, February 23rd., and Each Wednesday in March, Concluding on April 5th.

The Services Will Be Conducted By The Youth Groups of

GENESEE BAPTIST, WEST AVENUE METHODIST, EMMANUEL LUTHERAN, TRINITY METHODIST, ST. STEPHEN'S EPISCOPAL, EMMANUEL PRESBYTERIAN, CALVARY BAPTIST, AND WESTMINSTER PRESBYTERIAN.

Come and Bring Your Friends — All High School Students Welcome

World Day of Prayer, February 9.

The World Day of Prayer is to be observed February 9. There will be services in hundreds of towns and communities with most churches uniting in the observance. "In quietness and in confidence shall be your strength" (Isaiah 30) is the theme for the World Day of Prayer this year. This day will no doubt carry a stronger appeal than ever before, due to unsettled world conditions.

Remember, too, that the thinking majority in every country desires to live at peace with one another.

Communion Invitation

Better social order will never come until better individuals rise to establish it. More humility before God, more faith in His program for our lives, more earnest prayer for all sorts and conditions of men, more faithful use of the God-given Means of Grace, more self-sacrifice for the sake of Kingdom goals, more souls truly won for Christ and His Church—these are a few of the factors which will make the year 1940 better than any year in those "terrible thirties." How better can we set out on the way before us than by be-

ing in our places Sunday Morning to receive the Body and Blood of our Lord, for the forgiveness of our sins, for our growth in grace, for our increase in faith, for our patience under suffering, and for the blessed hope of an everlasting life! Will you begin the new year by receiving Holy Communion? We sincerely hope you will, for your own sake and also for the good of all mankind.—*Paul Wagner Roth.*

Editorials in the Church Bulletin

Editorial writing of inspirational value still holds its place as a gift of genius, but it is an art that can be acquired through diligent study and practice. This editorial, written by Clarence E. Macartney for his fall "First Church Bulletin," a quarterly mailed to Church leaders and pastors throughout the world, is an excellent pattern for any pastor to keep at hand for study and analysis of the art.

Ambergris

On the shores of the Baltic Sea, after a great storm has passed, the fishermen go down into the water and rake the beach for the precious ambergris which has been cast up on the shores by the tumult of the waves. Life's storms have their treasures that they bring with them, and we are wise fishermen if we go out after the great billows have been raging and gather up the heavenly ambergris with which they have strewn the shores of our life. Who knows but this is the real treasure that we are intended to glean in life, instead of those lesser things whose destruction we so lament, but the possession of which brings us no abiding joy.

When he unveiled the Cobden Memorial at Leamington, John Bright disclosed a hitherto unknown chapter in his career. He told his hearers how his young wife had died, leaving him dazed and groping. Cobden called upon him as a friend and co-laborer. He addressed to Bright the usual words of condolence, and then sat in silence. After a little he broke the silence by saying, "There are thousands of homes in England tonight where women and little children are dying of hunger. When the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest until the Corn Laws are repealed." "I accepted his invitation," said Bright, "and since then, though there has been suffering, and much suffering, in many homes in England, no wife and no mother and no little child has starved to death because of a famine in bread made by law." Relating that great achievement for the good of England's poor to his own domestic sorrow, Bright bore this testimony to his affliction, "My God knew best!"

Yes, God always knows best, and God always does best. When we think we have been shipwrecked and cast on a desert and hopeless isle, we may find that we have only discovered for ourselves a new and richer continent. "By these things men live," said the king Hezekiah, referring to his recent desperate sickness. We get into the habit of thinking that we live by bread alone; but life is a school where we learn that we have another life than that which is fed by bread alone. Sorrow has her bread as well as joy. "It is good for me that I have been afflicted," the Psalmist exclaimed after his storm had passed. He had found the precious ambergris after the storm. It is an alarming thing to see men no wiser after they have passed through adversity, and a terrible thing to discover that some men are worse after they have been afflicted.

Have you had your troubles? Have all His waves and billows passed over you? Has deep called unto

deep, as they conspired to overwhelm your soul adversity's flood? Then do not forget the ambergris! It is heaven's golden and sweet smelling gift, deposited for you by the very waves you thought so wild and cruel.

Penny-a-Meal Banks During Lent for World Service

"A little more than a year ago, our Church inaugurated the use of the little Penny-a-Meal banks, the funds collected therein to be used for World Service Causes," says an active pastor.

"The idea back of the penny-a-meal bank is very simple," he continues. The little bank is furnished to each member of the Church who will take one, and thereafter the family is asked to deposit one penny at each meal together with a prayer in behalf of the world of the Church. At the end of the month someone comes to gather up the little banks and leaves another in its place. There is more value in the little bank than mere money gathering. People get acquainted; someone calls in the home, there is the constant reminder on the table or dresser of the needs of missions, and the prayers that go up are something to think about.

The officers of this Church expect to allocate the little banks for Church Debt funds after the Easter season, with the hope of liquidating something more than \$5,000 from this source alone in a few months. Why not investigate this plan!

Funds for Women's Home Mission Group

The fortieth wedding anniversary of the Pastor was made the occasion of a Fellowship Dinner in a West Coast Church; tickets available upon donation of \$1.00 to the Women's Home Mission Fund. The promise of the appearance of the Pastor and his wife in their forty-year old Wedding Finery spurred the applications for tickets. Part of the entertainment was a review of the honeymoon trip to New York, and reminiscences of parishioner honeymoon trips.

Jesus asks for your fellowship not your patronage.

Heaven seems to fit the tongue better than the fingers.

No man has yet back-slid on his knees.

The burro doesn't cover ground when he brays or kicking.

To mirror God your soul must be calm.

Let your eye find joy in the clouds rather than crowds.

TEARS OF DIVINE SORROW

J. J. SESSLER, Ph.D.

"And when he was come near, he beheld the city, and wept over it."—Luke 19:41.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate."—Matt. 23:37-38.

JESUS was standing on a high elevation. As he looked down upon Jerusalem he wept. Christ was no mere emotionalist. In His tears and in His words we see the heart of God. We see God not as a cold abstraction but as a presence warm and tender.

The Scripture emphasizes the sacredness of weeping. Weeping may be a sign of weakness but it may also be symbolic of the truest, strongest, and best in men. King David prayed: "Put thou my tears into thy bottle." He is asking God to consider his tears. Is this childish emotionalism? David was never wiser, never more spiritually minded. David wept over Absalom. "O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son;"

In the apostle Paul we see the courage of a hero and the fearless spirit of an adventurer. Listen to him as he relates his experiences. Excepting Christ there is not a braver man than Paul and yet we often read of him as weeping. To the Philippians he writes: "I have told you often, and now tell you even weeping. . . ."

In the last week of his life upon earth we see Jesus weeping over the city of Jerusalem. Earlier we saw him weeping at the tomb of Lazarus. This Son of God did not wrap himself in a garment of stoical indifference. Jesus looked at Jerusalem with eyes that were washed with tears. There is absolutely no virtue in restraining tears in an unnatural way. There are eyes that are blind to many, many things all around us because they have never been bathed with tears.

When the depths of a man's soul are stirred enough to make him weep, there is released a power, if properly directed, that will move mountains. David could never have written his repentance in the fifty-first psalm had he not been moved to tears. Paul endured his sufferings gladly by a power in his soul that overflowed in his tears. Let us not think for a moment that Jesus would have allowed himself to be nailed to the cross if he had not first wept over Jerusalem.

There are sights in the world today that might make angels weep—unemployment, poverty, political corruption, fanatical nationalism, class hatred, and an armament race among the nations that can only lead to a world-wide carnage. Have you ever felt these things cutting you to the heart? Have you ever wept over the blindness and the stupidity of humanity as Jesus did? Humanity is suffering from a hardening of the heart. Our greatest need just now is people, many people who are capable of weeping over our sins and follies.

We are proud citizens of our respective communities; proud and hard. There is very little weeping over the sins and wretchedness of our towns and cities. Instead of weeping we make a survey of the community, or pass a law in its behalf, or we make speeches to redistribute the wealth or change the political system. We express opinions about the world but have no feeling for it. We have substituted intricate social theories for a compassion of the heart. We hear both loose and learned discussions concerning the welfare of society in the abstract, while men in the concrete have become the pawns and playthings of politicians and dictators. With the vast machinery for the administration of relief and the rich foundations for charity, we have lost the ability to weep. The poor, the wretched, the sinning, do not need our dollars as much as they need our sympathy and love. The rich and the hardened need our understanding and love more than the poor need their dollars. Do affections pass for anything in the world's busy market? We condemn the rich

for their wealth and blame the poor for their poverty. No one will ever uplift his fellow-men who has not himself wept over humanity and has felt a close kinship to rich and poor, saint and sinner. "The man who has never wept over the sorrows of his people is blind to the taller peaks of life."

Jerusalem, the capital of Judaism was called the Holy City, but it was not so holy and that is why Jesus wept. The city was given over to licentiousness and corruption. They were a fickle people. Jesus' ears were still filled with their loud hosannas of yesterday as with palm branches in their hands they spread their garments in the way and welcomed him as the Messiah. Jesus knowing the citizens of Jerusalem as he did, estimated the worthlessness of this loud acclaim. He knew that this multitude who yesterday had sung: "Hosanna, blessed is he that cometh in the name of the Lord," would tomorrow join their voices in a boisterous shout, "Crucify him, crucify him." The city had lost its soul, and the religion of the people was a cold and bleak formalism. The haughty Scribes and Pharisees covered their hard, sinning hearts with the garb of sanctimoniousness. They were the proud intellectuals with more pride than intellect. Jerusalem had made religion something formal and legal. There was no heart or feeling in it. Their sins were atoned for by the sacrifices of animals on stone altars, rather than by tears on the altars of their hearts. It was the sorrow of the Saviour for people that would not be saved which made him weep. When Jesus thought of what might have been, and saw what was, and realized what would be, he wept over the city.

Reform movements were never popular in Israel. When the prophet Isaiah urged them to put their confidence in God instead of their horses and chariots and foreign alliances, they heeded not his words. When prophets like Amos and Hosea reminded them of their apostacy and the certain judgment of God they gnashed their teeth in anger. They did not believe Moses; and their behavior in the forty years of wandering in the wilderness would have broken the heart of a weaker man than Moses. The prophets were not popular until they were forced into martyrdom, and were not heroes until they were dead. They glorified the old prophets whom their fathers had killed, and forthwith proceeded to stone the new prophets that were sent unto them. And so it is even to this day. We worship the old which our fathers in their generation esteemed lightly or treated with indifference. We are in constant danger of becoming for-

malists and traditionalists like Israel while we despise the greater good in the new. Lincoln was mentally and spiritually tortured by his own generation and finally killed. Today we acclaim him with the highest praise. The preachers of today are never quite as good as they were some years ago. Our generation kills the prophets and the next enshrines them in their hearts.

And what did they do with Christ? His tears eloquently tell us what kind of reception they gave Him. "He came unto his own and his own received him not." They heard him with amazement, and then suspicion which deepened into unbelief. Jesus taught them the way of life and pointed out to them the way of peace. He held the secret which would have ended all its woes, its strife, its sin. He told them convincingly that God wanted mercy and not sacrifices, that the only true way of life is the way of love, that God could not be confined to the Holy of Holies in the temple, but was right there in the midst, loving, guiding, and ordering their lives for the highest good if they would but let him. But Jesus knew that they had not received the prophets and he knew they would not receive him. We know what they did with him. Jesus wept not because he was to be crucified; He wept over his crucifiers.

How is Jesus received today? Through his Holy Spirit he still bothers our consciences much as he did the Jerusalemites. If Jesus returned to earth as a preacher in the body, do you think he would be popular? I doubt it. Do you think he would say things we expect him to say? I doubt it. Do you think that if he accepted a call to be the minister in a modern church, he would have everything running smoothly? If I understand this generation a little and if I know something of the mind of Jesus at all, I believe that the majority would walk out on him. Would the people of today crucify Christ again, and if so, who would do the crucifying? I can only say that some nineteen hundred years ago it was the Church that crucified him. Would the church do it again? I leave the question with you to ponder.

Jesus wept over Jerusalem then, and he weeps today. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as hen gathers her chickens under her wings, and ye would not." These are "Words that weep and tears that speak." When Jesus uses the comparison of the hen and her chicks, he touches the heart of every one who has ever seen a hen gathering her

ood under her wings. It is symbolic of anxious love. "It had a breaking heart behind it."

He wanted to gather them as a hen gathers her chickens "but ye would not." Here is a man's will set against God's will. Get the significance of these words, "How often would I . . . and ye would not." This is the title of the ages — man's will warring against God's will. The will of man can resist the God, can resist God. Then sin and misery — the world has its beginning here. God does not want to break down the human will. He knows that in this world's struggle we need a strong will, more than anything else. The will is man's strongest point, but when the human will is not in accord with God's will, then man's strongest point becomes his weakest. "And ye would not." We need to learn that, "Our wills are ours, we know not

how; our wills are ours, to make them Thine."

Finally Jesus pronounces a judgment upon Jerusalem. "Behold, your house is left unto you desolate." He saw Jerusalem corrupted by foes within, and soon would be encompassed by foes without. "Your house shall be left unto you desolate." This judgment was inevitable. Sin forces God to enforce judgment.

Christ today is beholding the world. We are guilty of the sins of Jerusalem. He who wept over Jerusalem, weeps over us. On his way to the cross, Jesus said to the Jerusalem people, "Weep not for me, but for yourself and your children." Do we realize the import of these words? To weep over ourselves means repentance. As individuals, as groups, as nations, as a world, we need to repent. As soon as we get our eyes open and weep for ourselves Christ will weep no more.

THE POWER OF GOD

WALTER L. YOUNG

Ye shall receive power."—Acts 1:8.

THE world in which we live is a world that is much concerned with power. We think in terms of power. We dream in terms of power. We speak in terms of power. Scientifically, mechanically, and physically, this world of ours is a world of power.

But with all our power, have we found the power that we most need? Have we found the power that is most important? Is the power that we possess the power of which Jesus spoke when He said, "Ye shall receive power?" Did Jesus simply mean to say, "Ye shall receive powerful machines, ye shall have powerful governments; ye shall become powerful nations; ye shall have great power with your hands?" Oh, no! Jesus was speaking of something far greater than that, and far, far more important. He was speaking of the power of God as it influences the lives of individuals. It is that power which we covet for ourselves. It is that power that we covet in this war torn world of ours.

In His earthly life Jesus had shown the world the power of God. That power radiated from His person. When men looked upon His face they saw a face of power. When He followed His footsteps they saw evidences of power. By the touch of His hand, or by the authority of His voice, sightless eyes were

made to see, lips that were dumb were made to speak, hands that were helpless were made strong, bodies that were diseased were made whole again.

Jesus spoke often of the power of God. Indeed His last promise was a promise of power, "Ye shall receive power."

Has the Christian church and Christianity itself that power? If, as Christians, we are without power, the fault lies solely within ourselves. The power of God is available. All we need to do is to appropriate it. Mightier than the forces of Niagara, mightier than the churning waters of the Colorado, stronger than any force of Nature is the power of Christ in the human heart. No physician is as skillful, no economist is as wise, no psychologist is as discerning as He who is the Lord of life. We need to appropriate His power.

"Ye shall receive power," He said. But power for what? First of all, we receive power from Him to live. "In Him we live and move and have our being." Paul told the people of Athens that that was true. Evidently they had not known that before. Consequently they were living lives that were devoid of power. They knew nothing of the power of God.

Imagine, if you can, the three companions

of Daniel, without the power of God. What could they have done alone against the king of Babylon? What could they have done alone as they faced the flames of the fiery furnace?

There are some things that we cannot do alone. But with the help of God it is possible for us to do the impossible. So it was with these three men,—Shadrack, Meshack, and Abednego. They were unafraid as they faced the king. They were unafraid as they faced the fiery furnace. When they were threatened they were able to say, "Our God, whom we serve, is able to deliver us from the burning fiery furnace." They were living and trusting in the power of God.

So it was with the apostle Paul. He said, "I can do all things through Christ which strengtheneth me." "I live," he said, "Yet not I, but Christ liveth in me." What Paul meant was simply this, the old, weak, and helpless Paul was gone. He was not trusting in himself for power. He had learned that it was impossible for him to be strong alone. He was now living in the power of Christ, depending upon his Lord for his every need. He was living in the fellowship of Christ. And in that fellowship Paul found power.

So it was with John Knox. Threatened by his enemies, he took his stand for what he thought was right. "Here I stand, so help me God," said Martin Luther. Imprisoned and alone he found deliverance in the abiding presence of God. "God is our refuge and our strength; A helper ever near us. We will not fear though earth be moved; For God is nigh to cheer us." So it was with Martin Niemöller, the modern Luther of Germany. So it was with Dr. Bob Hockman who died in mission service in Ethiopia. He said, "I am sure I am where God wants me to be. I am sure that He will see me through." These men were living in the power of God.

There are some people who think of the Christian life solely as a process of giving up. But the Christian life is far more than a negative process. We must give up, but we must also take on. If we would enjoy the full fellowship of Christ we must drink at the fountain of His power.

"Ye shall receive power," said Christ. "You shall receive power to live." In Him there is power to meet every need, every trial, every doubt, every fear, every temptation. We commend His power to you. You can live in the power of God if you so desire. The power of God is available if you want it.

Not only does He give us power to live,

but He gives us power to die. He takes away the darkness and the fear of death. If we live in His power we need not tremble because of death. Jesus has made death a beautiful thing. He Himself walked through the valley of the shadow and came out on the other side more radiant and more glorious than before. "Because I live," said Jesus, "you, too, shall live. In my Father's House are many mansions. I go to prepare a place for you."

It is that promise that gives us power when the shadows fall upon us. That soul that has known the fellowship and the love and the power of Christ in this life has no reason to fear the visitation of death. When our faith is in the Lord we are sure that we close our eyes in death only to open them soon again in a world that is far better than this. After the sunset there is a glorious sunrise over there. It is heartening to know that when we come to the end of the road we lay down the cross to take up the crown.

He gives us power for witnessing. To those trembling fearful and uncertain disciples the Risen Christ said, "Ye shall receive power, and ye shall be my witnesses." Without that power they had no witness for the world. In spite of all that they believed and had received at the hands of Christ they were poor witnesses. They needed power. And Jesus showed them the pathway to power. It was the pathway of prayer. It was the pathway of perseverance. It was the pathway of personal devotion.

When these weak disciples followed the counsel of Christ they became strong witnesses. Follow them back to Jerusalem. Follow them to the upper room of prayer. Watch them as they agonize in prayer. Hour after hour, day after day they prayed, until finally they received power. "When they had so prayed they were all filled with the Holy Ghost." They received the power that Christ promised.

Forth from that upper room there came new men, with a new power and a new witness. Though there were many who opposed them, though there were many who ridiculed them, these disciples held aloft the flaming torch of Christ. To an unbelieving world they witnessed of their belief in Christ.

The mantle of the disciples has fallen upon us. We have inherited the promises. We have also inherited the responsibilities. "Ye shall receive power." That is His promise. "Ye shall be witnesses unto me." That is our duty, if we would be true Christians, if we would feel something of the power of God in our lives.

Though the whole world should be faithless

Be thou faithful. Though all the world may be indifferent and careless, be thou zealous and careful. "Let your light shine before men."

Be good witnesses of the power of God. A new year stretches before us. Let us face this year girded with the power of God.

AFTER THE CROSS (EASTER)

WILSON G. COLE, D.D.

Whosoever liveth and believeth in me, shall never die." John 11:26.

THE richness of the present life comes from a deep unquestioning sense of a victorious immortality. A man does not rise to the abundant life on this earth until he has grappled with death, and, by faith, come forth conqueror. This is not only a triumph of our personal lives, but is the obvious history of every civilization in every age of the life of man. In fact, hordes of human animals never evolve out of animalism into organized society till some idea of a future life or service by the dead emerges. This is the story of the Chinese, the Japanese, the Indians, and the Christian civilization.

The verdict of history is that a respectful and faithful remembrance of and service to the dead is the essential source of the growth, the blossom, and the fruit of civilization. Whenever this basic conviction is lost, civilization comes to an end, and the human units drop to disintegrated unrelated animals. It is the death of civilization to ignore death.

The danger of our present slavery to materialism and a godless humanism is not merely the making of persons into machines, — hard efficient, unsentimental, — but the danger is oblivion to the system that forgets their dead and is allied only to the earthly. For the diminution of the dead breaks the chain that links the past and future in a worthy present. And the dislocated link drops heavily and silently to the earth. Our quarrel with mind-ling only earthly things is that it takes life out of all things. People are doing an irreparable wrong to their generation when they throw the heavenly out of their lives, and welcome only the earthly. For they have met death, and are conquered. They have forfeited life for existence. They vote for oblivion and reject survival. They choose erasure instead of resurrection.

If some conception of death is the foundation of every civilization, then the religion that offers the greatest conception will produce the finest lives, the most enduring societies, and the most noble achievements of humanity.

In this the Christian religion has no parallel. It is the death of death, and the complete liberation of the spirit of man. It conquered in the first century and will move on to universal governance because its leader whispers into the ear of humanity, "Whosoever liveth and believeth in me shall never die."

The resurrection of Jesus is the pivotal fact of the Christian religion. Twelve men were ready to a man to die rather than abandon the assertion that Jesus was alive after the cross and burial in the tomb of Joseph of Arimathaea. And with that conviction they went out to conquer the world.

The significance of this truth is that Christianity is *Life*, pulsating, thrilling, growing, endless life. Kingdoms come and go. Nations rise and fall. Monarchs and dictators conquer, and are subsequently displaced. The inevitable march of earthly events is to death. But Jesus is alive, and the spirit that emerged from the tomb in the garden is life as fresh and new as this morning. He has left the mark of His hand upon every generation since He was here. That He is and has been the supreme person of history is not open to dispute. Christ is alive and still whispers into the ear of humanity that which will ultimately unite all people of the world in a stable perpetual civilization — He whispers, "Ye shall never die."

Have we entered into the full richness of this heritage? For if we have passed from death to life here, the tragedy of the end of our earthly journey is removed, and the pain of the going of our loved ones is gone. And with such foes out of the way, we straighten up to live the days of our years with poise and power, and complete victory over the flesh, the devils, and the slave-drivers of sense and sight.

This glorious emancipation comes when the steel grip of our worst enemies is loosened by a dynamic faith in a living Christ.

Sin has its roots in our animalism. Victory over sin is rooted in our deathless divinity. When we commit a wrong or consent to an unholy and inhuman course of action, we dis-

avow our racial heritage of sonship to God and revert to our prehuman forebears, and return to ultimate dust.

To sin is to choose to be a segment rather than keep step with the eternal march from clod to cloud, from soil to saintliness, from hell to heaven. The one luring vision that will save us from the death of sin is the consciousness that we are immortal creatures living for a time in mortal residences.

And if there is any doubt of the mastery of spirit over flesh and environment, a look again at the victory of Christ will remove that doubt.

When I listen to the noisy, flippant, self-satisfied crowd that surged about the cross, and see the consumption of their malice and mischief, when I hear their triumphant ribaldry, their mocking laughter and their brutal jeers, I say hopelessly, "Sin is master in our world." As I look at His broken hearted mother, and hear Him cry "My God - forsaken," I say, "Ill-will is the greatest force in humanity, and there is no hope for the future." But, if after all their maledictions and blasphemies and consummate outrages on decency and love, if after they have done their worst, Jesus emerges from His temporary tomb to lead the hoping millions of all ages to the grandeur of purity and love, then sin is not the master. Christ with the spirit of eternity in His touch gives humanity a timeless value, and breaks the back of our deadly foe, evil.

Do not let any whispering demon, or subtle, sinister sophist, make you believe that you can ever be defeated in life. Just one deep conviction and reasoned faith will save you. It is an acceptance of and an allegiance to Jesus Christ that makes immortality a consciousness. And sin falls away from a soul intent on eternity.

Think, too, what a crushing load of sorrow is lifted from our hearts when we hear Jesus' heraldry of human deathlessness! "They shall never die!"

The great heartbreak over the death of a loved one comes from our sense of utter helplessness. As long as they are with us, however, broken in health, our hearts were eased by our ministry to them. We had an outlet for our grief in putting all the resources of our strength, all the power of our love, all the encouragement of our thoughts at their disposal and for their use. But when they go, we can do nothing. And in that emptiness we are in danger of the death of sorrow.

We are not drawing on the available resources of our adequate religion if a loved one's going home shatters our lives, annuls our ambitions, and drains out our joy in all

good, happy and beautiful experiences. When grief causes a life to fold up and drop, it is an indication that the life so affected has never really laid hold on eternal life. The bankruptcy is due to the collapse of earthly storehouses. We made our deposits in the wrong banks. But if the earthly traveler has met Jesus, felt the awakening of an indestructible spirit, and heard Him say, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal," then in the hour of trial and loss of earthly values, the soul draws on spiritual deposits increased by compound interest through the years, and lives richly, happily, helpfully.

Do not be slain by the years, for God hath put eternity into the bond that unites loved ones. Death that might have broken that bond is dead. Christ, in Maltbie Babcock, says:

"Why should it be a wrench to leave
your wooden bench,
Why not with happy shout run home
when school is out?
This is the death of Death, to
breathe away a breath
And know the end of strife, and taste
the deathless life."

But some may say, "I do not care to talk or listen to talk about death. It is tragedy enough to know that we all must die. Let us die but once, and in the meantime live." That is just the reason why I proclaim this liberating message of the Christian religion - that we may die but once, and in the meantime and forever live. If we can pass from death unto life long before the ravages of time dissolve our earthly house, and enter on this earth a building of God, a house not made with hands, then death has lost its power of coercion and control of our lives. If death is dead because we have risen to the life of the spirit now, we do not need to die when we breathe our last, and pack our luggage, for the trip to our heavenly home.

This faith in the deathlessness of a good life releases all the powers of mind and body to maximum achievement and optimum satisfaction while we live. This faith explains the miraculous power and amazing bravery of dynamic personalities housed in frail bodies, and possessed of no more than average intelligence. The man convinced of immortality never loses a day in the years of his earthly chapter. In fact some of these flowering evangelists of eternal life, as John Wesley, crowded

the hours with great thinking, converting, preaching, and triumphant joy, when age and disease had left them only a few uncertain heart beats of life. They never took time off to get old, and settle down; and set their house in order for the unwelcome guest of death. They met death way back on the journey, and saw him die, and now there was nothing left but life.

Do you want power to live your best, do you want happiness free from the dread of age, do you want all your abilities brought

to their maximum function, do you want the greatest success in your chosen work, do you want to achieve a character that matches the mountains, and a personality that keeps company with brilliant stars and fragrant flowers, do you want to get the most out of the universe, and give back to humanity and God your greatest contribution?

Then believe on the Lord Jesus Christ and you will believe his affirmation that those who live in Him shall never die. And the sense of immortality will make you great.

LITTLE FOXES THAT TROUBLE TENDER VINES

CHARLES HADDEN NABERS, D.D.

Song of Songs 2:15

UNDER the guidance of an often forgotten verse in the Old Testament, "Take us the foxes, the foxes that spoil the vines," we shall engage in the ancient and honorable sport of fox hunting. In both the old world and the new, fox hunting has been a favored form of amusement for the centuries.

Our fox hunt is in the realm of the spiritual. The command of the verse is that we take the little foxes which spoil the tender vines. Our message is that certain habits and practices in the lives of those who consider themselves Christians destroy the usefulness of their lives and seriously mar their influence for Christ and the church. In your life and mine are little foxes which ruin influence, which mar character, and destroy the tender vines of spiritual growth. Against every such little fox we should wage an unending war. This message is therefore not doctrinal but practical, not in the field of theology, but on the plain of living, not alone for Sunday mornings for the hour within the church, but for the house of God. These little foxes about which I am talking do not prevent our being saved by the grace of God through faith in Christ, but they do prevent our being used as agents of God for the salvation of others.

One such little fox which spoils the tender vines of influence of character is discourtesy. The children of God should observe the common decencies of life, and courtesy is one of them, often forgotten, and always sorely needed. Such a lack in many lives is responsible for the little girl's prayer: "Oh God, make all the bad people good, and all the good

people nice." A lot of good people are not nice, the lack being that of courtesy in speech, in attitude and conduct. Discourtesy is not always absent from the so-called religious gatherings and its presence there makes a religious assembly misnamed even if it be a Presbytery, and a Presbyterial or even a General Assembly. When Christians gather for council and conferences, the truth should be spoken but truth can be spoken with love as easily and far more effectively than with scorn or anger. Church members should slay the little fox of discourtesy in conversation, in attitude and action. A discourteous curl of the lip or an impolite shrug of the shoulders can and does drive men and women away from the house of God and from God. The secret of the charm in the most attractive personalities you know lies largely in the manifestation of an unusual courtesy. The average personality which repels does so by lack of courtesy.

Another little fox which spoils the tender vines of Christian character and influence is Disregard of Financial Obligations. This often arises from the practice of either personal or family extravagance when debts are piled so high that they cannot be paid, and a person tries to slip from beneath the obligation of them. The New Testament clearly teaches that the follower of the Christ cannot be indifferent to the obligations he owes. He cannot be a true Christian and be slipshod in his financial affairs. "The powers that be are ordained of God." Daniel Webster says: "Whatsoever makes a man a Christian makes him a good citizen." I know few things that

so seriously mar a man's influence in the church of God as a carelessness in paying his debts. When the church began to grow in Jerusalem after the descent of the Holy Spirit, the use of money and honesty about it was even seen as the acid test of Christian character. Barabbas is given a high tribute because of his faithfulness in financial affairs, and Ananias and Sapphira are cursed because there was trickery, deceit and attempted fraud in matters material. We need a generation of church members who make no obligations except those they see their way clear to settle to the final penny. We need a generation of church members who have a name for paying their debts and for being scrupulously honest in the use of all the things of this world entrusted to them as stewards of God.

Another little fox to be slain that the tender vines of character and influence may be unspoiled is inertia, a rather dignified term which means nothing more or less than our common word, laziness. We need more workers, and less shirkers. In the church of God we have entirely too many Micawbers sitting around, and waiting for something to turn up to their advantage. The nation is glutted with hotel lobby philosophers and street corner statesmen who can tell anybody how to run the world, but who are too lazy to do anything that demands real work.

Yet another little fox to be slain for the protection of the tender vines of Christian character and Christlike influence is Criticism. In literature we classify men and periods as creation and criticism. An age of creation is rarely an age of criticism. An age of creative impulse is infinitely higher than a period of criticism. As with periods, so with writers. A good critic is rarely if ever a remarkable creator. A genuine creator of worthy literature has rarely the talent or the time for criticism. He who can create is far higher in the scale of values than he who can criticize. In the South Carolina legislature a famous figure in a past generation was an illiterate member of the house, who, when asked, "What bills have you introduced that have become laws?" always replied: "My business is not to get bills passed, but to kill bills." Perhaps not altogether a wrong ideal for many in legislative halls, but a critic rather than a creator, and therefore shut out forever from the higher realms of work. It is simpler and easier, much easier, and therefore the favorite dodge of the lazy man, to complain about the way other people do things than to do things right. When a critic said to a great worker for Christ, "I do not like the way you try to save

men." The man criticized asked in reply, "How do you try to save them?" The critic replied: "I don't save them at all." "Then" said the other man, "I like my way best!"

In the history of the world there are a few men, the mere mention of those names makes the blood run a bit faster through our veins, glad that we belong to the human race that produced such souls. One of these is Chinese Gordon, soldier of England whose body lies in St. Paul's in London. And how did he come to die? England sent him into the Sudan to quell an insurrection when ten million Sudanese Moslems were swarming like mad hornets about a Mahdi in Khartum. England sent him up the Nile and then forgot him, giving him no men and few supplies. Day by day the enemy drew closer and closer. Friends at home sent him word to return to Cairo while there was yet time, that his life would be taken by the treacherous madmen of the desert. But Gordon refused to leave his post of duty. Yes, he died! Hundreds surged into the Governor General's palace, and cut his head from his shoulders, and stuck it on an iron spike of the palace fence. Well, England had her pound of flesh. Kitchener's army marched into Khartum in the succeeding generation, straightened out the account, and established peace there. In Khartum was erected a bronze statue of Gordon, seated on a camel. How should the statue face? was a question often asked when the time for its placing approached. Shall it be turned towards England, the land of his nativity? No. Shall it turn towards the Nile, the highway along which he might have escaped life any day? No. Turn it towards the Sudan, towards the black men for whom he gave his life, and in whom he never failed to trust. And his message to those who begged him to leave the post of duty deserves to be written in letters of living fire clear across the sky of mortal thought, "I would rather die and keep my faith in men than live by losing it."

1 1 1

OUTLINES

CLAUDE L. SHAVER, D.D.

Memory's Bank Account.

"When I remember these things, I pour out my soul in me. . . . Therefore will I remember thee." Psalms 42; 4-6.

These exclamations of a lonely and homesick soul suggest that memory may be a most

inspiring tonic—a refreshing draught; for which the thirsty hind “panteth.” (Vs. 1).

I. But it must be intelligently and virtuously used. When memory is used to cherish hatred or vengeance it is out of place; e. g. The Persian King whose daily instruction from a special servant was — “Master remember the Athenians.” But when it recalls pleasant association and helpful advice it becomes a valuable aid to civilization. “Deep calleth unto deep.” (Vs. 7).

II. It enables mankind to profit by previous mistakes and adverse experiences. The Duke of Windsor, on World War battlefields lately, said — “I am deeply conscious of the great company of the dead.” He then emphasized the disastrous effects of war, and the importance of peaceful methods of diplomacy. Memory in medical science has lifted ailing humanity to higher levels of health and well being: Likewise man’s moral standards, through Christianity.

III. Memory is most efficiently extended by memorial days and historical literature. Before the latter were known there were memorial stones and feast days. The Bible combines these agencies in affording a memory background to the deepest experiences and longings of mankind. When Isaac (Gen. 26) came back to the old homestead he *digged deeper* (in memory also) his father’s old wells and reared an altar. The Christian Sabbath and Sacraments are aids to the cherishment of the finest in soul nourishment and inspiration. Truly are these the well-springs of faith.

IV. Memory sustains the rarest soul relations. The Psalmist looked back upon happy and wholesome associations in acts of worship and citizenship. In one of our mid-western states the memorial season was used to recognize the coming of age of her youth as citizens, with such ceremonies as would emphasize the historical backgrounds of America. In like manner, the Communion service of the church may be an appropriate season to welcome new members and to urge reconsecration of old ones.

Irrepressible Palm Sunday Authority.

“Master rebuke thy disciples. . . . I tell you that, if these should hold their peace, the stones would immediately cry out.” Luke 19:39-40.

Since these words were spoken, old Jerusalem has witnessed several parades and triumphs — Titus the Roman prince; Godfrey of Bouillon; Saladin Mohammedan chief; Em-

peror William II of Germany, and General Allenby, World War leader. These representatives of varied authorities brought out diverse expressions of enthusiasm, but none so unanimous and cordial as this first Palm Sunday loyalty.

I. It was truly a friendly approach; even the children seemed to sense the kindly spirit of Jesus. Doubtless many of those bystanders knew, from personal experience, of blessings received. *Sympathy* naturally was also manifest. *Sincerity* which deepened into compassion, as He looked upon the multitude who were as sheep “having no shepherd.” (Mark 6:34).

II. Courage prompted this approach; Courage which recognized the strategic importance of such a demonstration; yet it was neither reckless nor glamorous. Contrast the Hitler demonstrations of late years.

Courage which radiated the *sanction* of God Almighty, naturally brought out enthusiasm. The “things heard of my Father in heaven” during the talks by the sea side and the Sermon on the Mount were now bearing fruitage in loyalty and open endorsement. The Palm Sunday Authority of the Church today is based not upon force or terrorism, but upon the same quiet and gentle assertiveness of that first processional.

Today’s Passion Week Glory.

“When thou shalt make his soul and offering for sin, he shall see his seed . . . and shall be satisfied; because he hath poured out his soul.”—Isa. 53:10-12.

This ancient word picture stands today as a vivid portrayal, not merely of the physical suffering and sacrifice; but as a deeper analysis of soul processes, whereby human life is set in right relations with God. Which fact is truly the real glory of the Easter season.

I. He poured out his soul in sympathetic yearnings (recall Gethsemane). A mark of down-right sincerity. We think of other leaders, like Washington at Valley Forge; President Benes of Czechoslovakia during the crisis of last September, or Gandhi. All of which opens deeper channels of communion, between leader and followers.

II. This appeal implies a more profound spirit of inquiry as to the meaning of the Passion. Tourists who attend the Oberammergau Passion presentation are impressed with the psychological phases of the preparation by the participants. Should not this same intuition prevail throughout the church’s preparation?

III. When the world at large can sense this "travail of soul" there will be a new spirit of fellowship; and the pleasure of the Lord will prosper (Vs. 10). The ancient Greek legend tells of Jason who sowed dragon's teeth and raised an army. In contrast, is this Servant of Jehovah who poured out his soul and has seen a response in sacrificial lives through two thousand years.

Anticipating the After Easter Joy.

"These things have I spoken unto you, that my joy might be in you and that your joy might be full."—John 15:11.

Thus did Jesus look beyond the tragedy of Calvary to the fuller satisfactions of his earthly career. These words, spoken so near to the shadows of Gethsemane were intended to hearten and strengthen his followers. Perhaps they, as we today, were not able to follow through to the deeper comforts in the soul of their Master.

I. We should distinguish between Christian "joy" and such other words as pleasure, amusement and even happiness. Sometime ago the daily press featured the likeness of three men

who were labeled "Dictators of American Joys." They were Judge Landis of the Baseball high commission; Will Hayes, czar of motion pictures, and Augustus Thomas, adviser of dramatics. But they were wrongly classified. Their business has to do with commercialized forms of pleasure which are in an entirely different class. Joy can not be purchased in the market; but is an accompaniment of helpful service.

II. Jesus was offering this Fellowship in Finest Service. (1) By his enlightenment of the world as to the nature of God and his purposes. (2) Service based not upon threats or coercion. "Henceforth I call you not servants (Vs. 15) but friends. (3) Incentives to loftiest service of mankind. The other day the president of a western University declined a business position offering a salary three times his present one; because, he said "I prefer the satisfactions of high endeavor found in my present work." Daniel 12:3 refers to the "high endeavor" and wise calling of soul winning.

III. The satisfactions of discipleship still obtain and the workers find comfort in their congenial atmospheres, even amidst the secular pleasures all about us.

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

Two-Faced.

Materials:

- 2 band rings
- 1 pencil
- 2 men's handkerchiefs

Demonstration

One child needed as helper. A borrowed ring is wrapped in a handkerchief and given to the helper to hold. The performer asks the helper "Do you feel the ring?" Of course the helper feels the ring in the prepared handkerchief. The performer then gives a pencil to the helper. A handkerchief is thrown over the pencil. The performer then grasps a corner of each handkerchief, the one enfolding the ring and the one covering the pencil and gives each a sharp pull. The ring has vanished from the handkerchief and has mysteriously gotten onto the pencil.

The performer must prepare for this trick by sewing a plain ring in one corner of a handkerchief and covering it with a piece of the same material. When he wraps up the borrowed ring, he really keeps it in his hand and wraps up the sewed-in ring instead. He then takes the pencil and while walking over to the helper, slips the borrowed ring on the center, holding the ring between his thumb and his first two fingers, the thumb being uppermost. In this position the ring will be completely hidden from sight and the performer's grip on the pencil will look perfectly natural. As the performer hands the pencil to the helper, he must warn him to hold it level. As soon as the handkerchief is thrown over the pencil, the performer removes his hand,

but not before, and the trick is brought to a rapid conclusion lest the person holding the pencil tilt it and discover the hidden ring.

Story

One day I saw a queer thing. You'll never be able to guess what it was. So I'll tell you. It was a dog with two heads. He walked across the stage in a theater. I watched him for sometime but could not determine which was the real head and which the artificial. I did not know which way he was going.

All of you have heard of Robert Louis Stevenson who wrote the poem "How do you like to go up in a swing" and the boys all like to read his adventure story "Treasure Island." Stevenson wrote another story called "Dr. Jekyll and Mr. Hyde." Dr. Jekyll mixed up a potion made up of drugs, drank it and became Mr. Hyde. While he was his real self, Dr. Jekyll, he was a good, kind and helpful man but as soon as he drank the potion he became Mr. Hyde, who was a bad, wicked man. He turned from the right to the left.

(Perform Trick) (Of course you must give directions while you are demonstrating).

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Judas, the disciple of Jesus was also two-faced. While he was with Jesus, he was his friend but when he was with others he was Jesus' enemy. He went from the right to the left just as the ring did. People are nice to us but talk about us behind our backs. They are just like this ring. Boys and girls promise to help in church, in Sunday School or in the choir but they find excuses. They are like Dr. Jekyll, they turn from the right to the left. They also closely resemble this ring, do they not?

Are You Sorry?

Materials:

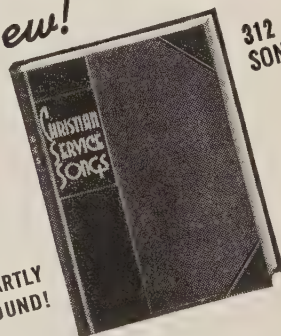
A man's clean handkerchief.

Demonstration

The performer holds the handkerchief by one corner between right thumb and fingers. He takes in his left hand the lower corner diagonally opposite the one he is holding, shows it to the audience, and places this corner also in his right hand. With a quick snap he releases it, still holding the corner which he held originally. Nothing out of the ordinary has happened, so he repeats the same process a second and a third

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time, when a knot magically appears in the lower corner. THE SECRET:—Before showing the trick, the performer ties a knot in one corner of the handkerchief. This corner is held in the right hand, the knot being hidden behind the fingers. The first two times the handkerchief is shaken out, the lower or opposite corner is released. On the third shake, the lower corner is retained in the right hand and the knotted corner is released.

Story

How many of you have a good friend? Yes, I think we all have at least one dear friend, haven't we?

When Jesus was here on earth, he had twelve friends. I am going to tell you about two of them.

One of these friends was Judas. Judas loved Jesus and was with Him continually, but, you know, Judas came to love something else better and this was money. Now not everyone loved Jesus and believed in Him, no, there were some people who wished to kill Him. So Judas went to some of these enemies of Jesus and said, "If you give me thirty pieces of silver, I will tell you where you may find Jesus and then you can capture Him." So the enemies agreed to pay Judas the thirty pieces of silver and Judas sold his best friend, Jesus.

Now let us look at the second friend of Jesus called Peter. Peter also loved Jesus but one day something happened. You remember that Judas sold Jesus for thirty pieces of silver, don't you? The enemies now had made Jesus a prisoner. Peter was standing nearby at a fire warming his hands. Someone came up to him and said: "Peter, you are Jesus' friend, aren't you?" What do you suppose Peter said? "Yes?" Oh, no! He said: "Why I don't even know the man." He even repeated this a second and a third time. Then looking around he saw Jesus. Oh, how sorry he was! He went away and wept.

Application: Do you see this handkerchief? It's nice and clean and white, is it not? At first Judas' life was clean and pure just like this handkerchief. (Shake handkerchief out twice but retain knot in hand). But when Judas betrayed Jesus what happened? (Cause knot to appear as you shake out the handkerchief for the third time). Yes, a knot appeared in his life and remained because he was not sorry.

(Before beginning demonstration on Peter's life pretend to remove knot from handkerchief but in reality retain knot in hand). Peter's life also was as pure and clean as this handkerchief. Now, when Peter denied Jesus a knot also appeared in his life. (Demonstrate with

handkerchief as you did in the case of Judas). But you remember that Peter was sorry, was he not? (Cause knot to disappear by shaking handkerchief and retaining knot in right hand). See Jesus forgave Peter just as this knot has disappeared.

Boys and girls, if we tell a lie, disobey our parents or do wrong, whom will we be like, Judas who was not sorry or Peter who asked for forgiveness?

Sins That Separate

Materials:

- A small glass
- A thin card (index card)
- A plate or a piece of glass
- A plant

Demonstration

Fill the glass brimful of water, lay the thin card over it and on the card press a plate or a piece of glass. Turn it all upside down and you will be able to raise the glass from the plate without losing any water. The weight of air on the outside of the paper is more than the weight of the water within the glass. Then remove the card and allow the water to fall upon the plant.

Story

One day while Jesus was still living here on earth, a rich young ruler came to visit him. He wished to ask Jesus a question. So he said: "Jesus, what shall I do to inherit eternal life?" which means "What shall I do so that I may some day live with God in heaven?" Jesus answered "Young man, you know the commandments, obey them." But the young man answered "Jesus, I have kept them all, ever since I was a boy." Then Jesus said: "I know what is wrong with you, sell everything that you have and give it to the poor." Then the young man was sad and sorrowful for his riches were the one thing that he loved more than God.

(Perform the trick). You see this little card is the only little thing between the water and the plant; it keeps the water from the plant. Love of money kept the young man from God. All that the young man had to do (take card from glass and allow water to rain on plant) was to remove that one thing. You see when I removed this card the plant could get the water which it needed.

What is there between you and God? God wants to give us many blessings. "There shall be Showers of Blessing." But, first, we must take away everything that keeps us from getting these blessings of God. You ask "What keeps me from God?" Have you ever told a lie? Have you ever been angry? Did you ever steal, even a cookie? Have you ever disobeyed father or mother? If so, you are like the

little card, there is something between you and God. Take it away, try your very best and you will be obeying Jesus' command to the rich young ruler and many blessings will be yours.

A Man With Twelve Legs.

A soldier who fought in the former war, tells us that he once saw a man with twelve legs standing in the middle of the street in a little town in France. What? Twelve legs, a man doesn't have twelve legs, you must mean a caterpillar? But, he didn't, he meant a man, and most of us don't believe it, unless—we should happen to see a sign on a circus tent, offering to show us a man with twelve legs,—well that would be different! But a man with twelve legs standing out in the middle of the street in a little town, where everyone could see him, and he was not asking anyone to pay for seeing him! That can't be true!

Yet, the soldier says it was true. It was a real man, an English soldier, and he had two big legs and ten little ones, all could be seen

plainly beneath his long soldier's cape. It was in a dull little village in France, the streets busy with carts, wagons and motors, and soldiers were coming and going, some standing about, and children were playing in the street. Suddenly, without any warning it began to rain hard. Everyone ran to shelter, but there were not very many places to run, and five little children had a bright idea, they ran to the British soldier, who was wearing a big waterproof cape. They ducked under the cape, and huddled close to him, and his strong hands held the cape around them.

The rain splashed on his helmet, down on the cape, and streamed down from there to the ground, but the children didn't get wet. They were sheltered, dry and happy. So there was the man with the twelve legs! Two big ones, and ten little ones! The little children needed shelter from the rain, and they just ran to the soldier, knowing that they were safe, that he would cover them over with the waterproof cape!

To the soldier telling the story, it all seemed just as it should be, because the soldiers of

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Britain, Canada, and the United States, were sheltering the children and grownup people of France from more danger than just rain, and it makes one think of Jesus, how he asked the disciples to let the children come to him, and how he tried to teach the grown people to come to him in time of trouble. There are many things in life far more dangerous to all of us than rain, or snow, or storms. Some of these dangers we can dodge for awhile, but soon we must face them with courage, know-

ing just what we are going to do.

We turn for shelter to a man who is always near, a man known to us as Jesus Christ, whose name is also God. We learned and relearned through the Christmas story how he came to earth to teach us about the love of God. No storm can wreck nor overcome his strength, nor weaken his love for us. Let us learn now to turn to him in any need, just as the little children in the sleepy French village turned to the sheltering cape of the British soldier.—B.J.

I L L U S T R A T I O N S

WILLIAM J. HART, D.D.

Wesley and Washington Both Democratic.

Isa. 55:4. "A leader to the people."

The religious almanac comes again into play, and this time it relates directly to the Republic and takes the view that John Wesley and George Washington were providential sharers in one of the dramas of God's working.

Some of my friends have smiled at the parallel that I have sometimes drawn between the two men. Both were of pure English blood. There is a certain resemblance between their pictures—a likeness not wholly accounted for by smoothly shaven faces and old-fashioned wigs. Both were in the best sense aristocrats, even though the one became the leader of a democratic religious movement, and the other the leader of a democratic political movement.—*Bishop Edwin H. Hughes, in The Christian Advocate.*

Washington an Example and a Benediction.

Job. 27:6. "My righteousness I hold fast, and will not let it go."

We know of no hero who so completely embodies the ideals of justice, faith and honor. These are concepts which change in some degree with the generations. It is difficult to define their content. And yet, we can search history for any life which so completely exemplifies these virtues, in the common understanding of mankind, as does the life of Washington. Whether amid the discouragements of arduous campaigns or in the hours of triumph, he exhibited the same purity of motive, the same patriotic devotion. Against everything that is sordid and mean, against the contrivances of the artful and cunning, against

the schemings of selfishness, against every effort to make power and office contribute to personal gain, against every debasing tendency that we find today or in the past in American public life, stands in majestic contrast the character of Washington, an example and a benediction—the revelation of which not only gave lustre to the American name but ennobled humanity itself.—*Charles Evans Hughes in the National Republic.*

Washington's Mother Taught Him Reverence.

Prov. 6:20. "Forsake not the law of thy mother."

This is what Madam Washington told her eldest son, George, when he was thirteen years of age:

"When you speak of your Maker or His attributes let it be seriously, in reverence."

Young George transcribed this mother's words into a set of "Resolutions" which he put together for his own use, to govern his behavior in company, at table and in business.

No wonder that the first President of the United States said, "All I am I owe to my mother."

America Has Kept Faith with Washington.

Gen. 17:4. "Behold, my covenant is with thee."

The address on George Washington delivered by President Herbert Hoover before the joint session of Congress, February 22, 1932, and carried all over the United States and to many other lands by radio, began with these words:

Just one hundred years ago in this city

Daniel Webster, in commemoration of the birth of George Washington, said:

"A hundred years hence, other disciples of Washington will celebrate his birth, with no less of sincere admiration than we now commemorate it. When they shall meet, as we now meet, to do themselves and him that honor so surely as they shall see the blue summits of his native mountains rise in the horizon, so surely as they shall behold the river on whose banks he lived, and on whose banks he rests, still flowing on toward the sea, so surely may they see, as we now see, the flag of the Union floating on top of the Capitol; and then, as now, may the sun in his course visit no land more free, more happy, more lovely, than this, our own country."

The time that Webster looked forward to is here. We "other disciples of Washington," whom he foresaw are gathered today. His prophecy is borne out, his hope fulfilled. The flag "still floats from the top of the capitol." It has come unscathed through foreign war and the threat of internal division. Its only change is the symbol of growth. The 13 stars that Washington saw, and the 24 that Webster looked upon, now are 48. The number of those who pay loyalty to that flag has multiplied tenfold. The respect for it beyond our borders, already great when Webster spoke a hundred years ago, has increased—not only in proportion to the power it symbolizes, but even more by the measure in which other peoples have embraced the ideals for which it stands. To Webster's expression of hope we may reasonably answer, yes—"the sun in its course visits no land more free, more happy, more lovely, than this, our own country." Proudly we report to our forefathers that the republic is more secure, more constant, more powerful, more truly great than at any other time in its history.

Welcomed Her Son with a "Clean, White Apron."

Psa. 113:9. "A joyful mother."

In an article on "The Mother of Washington" in The New York Times Book Review, Allen Sinclair Will said:

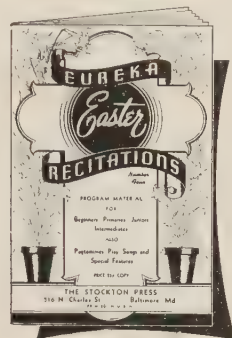
Perhaps her essential character is best illumined by her welcoming of George after Yorktown. The account runs that a group of neighbors in Fredericksburg had joyfully hastened to apprise her of her son's arrival in town. Before they could blurt out the tidings an orderly had dashed up on horseback, thrown up his arm in salute, and announced that his Excellency would soon be with her. The story goes that Mary Washington re-

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peated "his Excellency" with something like a sniff, and replied with meaningful distinctness that she would be glad to see "George" when he came. But for all her independence her pride got the better of her. She turned to her Negro maid and said sternly, "Patsy, bring me a clean white apron." Thus Mary Washington — if the tale be believed — paid tribute to her son in her own "obstinate way."

Washington's Love of the Land.

John 4:35. "Lift up your eyes, and look on the fields."

Washington's greatest teacher and deepest love was the land. Late in life, when he was the first citizen of the world, he wrote: "How much more delightful is the task of making improvements on the earth than all the vain glory which can be acquired from ravaging it by the most uninterrupted career of conquests." And again: "To see plants rise from the earth and flourish by the superior skill and bounty of the laborer fills a contemplative mind with ideas which are more easy to be conceived than expressed."—*Samuel Eliot Morison, in The New York Times Magazine.*

Ten Commandments for Americans.

Ex. 20:1. "Spake all these words, saying."

The following "Ten Commandments for America," from the farewell address of George Washington, were compiled by Judge Edgar V. Werner, Appleton, Wis., in connection with the bi-centennial celebration year:

1. Cease, sons of America, lamenting our separation; go on and confirm by your wisdom the fruits of our joint councils, joint efforts and common dangers.
 2. Reverence religion.
 3. Diffuse knowledge throughout your land.
 4. Patronize the arts and sciences.
 5. Let liberty and order be inseparable companions.
 6. Control party spirit, the bane of free government.
 7. Observe good faith to and cultivate peace with all nations.
 8. Shut up every avenue of foreign influence.
 9. Contract, rather than extend, national connections; rely on yourselves.
 10. Be an American in thought and deed.
- Quoted in the Watertown Times.*

Big Hearts Are Scarce.

II Chron. 10:7. "If thou be kind to this people, and please them, and speak good

words to them, they will be thy servants for ever."

When General William Booth was in the United States the *Omaha Daily News* said of him, as it compared him with Abraham Lincoln:

"This is a man of the Lincoln type. Like Lincoln he has the saving grace of humor, and sense of proportion. There is something of the mother-heart in these brooding lovers of their kind. There is the constraining love that yearns over darkness and cold and empty hearts. Big hearts are scarce."

Why He Stopped the Plow in the Furrow.

Isa. 10:11. "The day of grief and of desperate sorrow."

When Dr. Harvey Wiley, as a youth in his home in Indiana, heard a cousin exclaim, as he stopped in front of the house, "Lincoln is dead! He was assassinated last night in Washington and died this morning," he immediately went to inform his father, who was engaged in plowing in a field near the house. What happened is thus recorded by Dr. Wiley in his autobiography:

"He was in that part of the field farthest from the barn. Naturally the thing to do was to continue the furrow until he reached the part of the field where he usually unhitched the horses. Not so with my father. He never uttered a word. His face was like that of the Sphinx. He stopped the plow in the furrow, never took it out, slowly unhitched the horses and drove them into the barn. Thus by eloquent silence he showed the depth of his emotion at the great tragedy, irreparable from his point of view, which the nation had suffered."

Lincoln's Reply.

Matt. 23:8. "All ye are brethren."

President Abraham Lincoln was once being shown through the hospital wards of City Point by Dr. Jerome Walker. When they reached three wards occupied by sick and wounded prisoners, Dr. Walker said to Mr. Lincoln:

"You do not want to go in there; they are only rebels."

"And I shall never forget," said Dr. Walker, "how the President laid his large hand upon my shoulder and quietly said: 'You mean Confederates.' We entered the wards, and I saw that Mr. Lincoln's handshakings were just as hearty and his interest just as real for the welfare of those southerners as when he was

assing among our own soldiers." "We are brethren," was the logic of the forgiving spirit the immortal Lincoln.

od Allowed Lincoln to Look on Freemen.

sa. 58:6. "And to let the oppressed go free."

Phillips Brooks, we are told by his biographer, was one of the first to appreciate Lincoln's whole character and career after his death, "and to lift him to the exalted place in which the nation and the world now hold him." Said the brilliant preacher at a great mass meeting of the Union League Club:

"God allowed Abraham Lincoln to stay until he stood at the grave of slavery. God allowed him to stand and look on the land and not see a black face that was not radiant with freedom. Slavery had been blotted out before God called him to his rest. It is for this that we have cause to thank God for Abraham Lincoln."—"Life of Phillips Brooks," by William Lawrence, Hapers.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Lincoln, the Immortal.

no. 1:6. "There appeared a man . . . with a message from God."

Lincoln was fifty-six years old when assassinated. His care-worn, yet noble features suggest a man nearer seventy. Much suffering is depicted in that face. He did not live during the period of readjustment and reconstruction following the Civil War; and so escaped deeper lines upon his sensitive soul. When Lee surrendered, April 9, 1865, social problems arose, more difficult than war itself. The results of war fall upon both just and unjust, upon conquerors as well as conquered. To the conquered, come poverty and despair; to the victors, inflation, deflation, wild-cat speculation and economic and industrial chaos. War taught it in 1918 (whether we learned it or not) and war taught it in 1865, only doubly so. In the South, nearly three-fourths of a million soldiers returned to their homes, unfit for any trade but soldiering and killing. There was no industry to enter, save that of agriculture, while this had been in the hands of slaves. The slaves were now free, but bewildered, and with no urge or intelligence to act for themselves. In the North, nearly two million ex-soldiers could not and did not settle down. We granted Western land to

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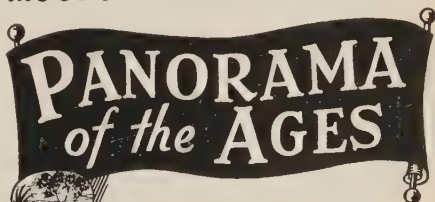
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soldiers and railroads, but New England had lost so many young men its own farms and villages suffered. The immortal spirit of Lincoln however, lived on and has helped to heal war scars, post-war feuds and political and social ills. A country bows before his shrine today. Read Carl Sandburg's book "Abraham Lincoln, the War Years."

Washington, the Organizer.

Heb. 11:2. "By faith the men of old gained God's approval."

Washington and Lincoln could not be stamped into action, by politicians, either at home or abroad. Their work was to insure the solidarity of the Federal Union. They surely did not allow themselves to become puppets of foreign powers. When we observe Washington's birthday, our minds should revert to 1792, when the people of France arose in rebellion against an unpopular king. They formed a republic which led them into war with Great Britain. The French sent an agent over here named Genet, to persuade this nation to help them with men, money and supplies, in return for assistance rendered to us during the Revolutionary War. Although in sympathy, Washington pointed out to his countrymen that if we meddled in European affairs, we would be in no end of trouble (words that are still true). Although France was angry and sought to disrupt our young struggling country, Washington remained firm. In time, the people and history itself have vindicated his wisdom. Christian patriotism demands that we re-read our histories, especially, the early period of our National development. Washington was a noble and inspiring character. He brought peace out of chaos. His Farewell Address is one of the greatest state papers ever written. Two things stand out: 1. To cultivate a "cordial, habitual, and immovable attachment to the Union;" and 2. To make no "permanent alliance with any portion of the foreign world, and to be just and act in good faith toward all nations." Patriotism and religion? Yes, Washington had both.

The Divine Surveyor.

Dan'l 5:27. "Weighed in the balance."

The irony of world events in 1939, such as war, economic maladjustment and unemployment — simply verifies the validity of moral and Christian thought. You can't sow venom and reap brotherhood. If it's true, that the

more we really know of persons, the less we can hate them, then hatred is motivated largely by ignorance, stupidity and plain cussedness. Christians do not hate anyone. Ambassador Page in World War days wrote to President Wilson, "We must institute a campaign of hate." It was tried, the complete returns are not yet in. When Christ said: "Love your enemies and pray for your persecutors," He was uttering a scientific, moral and ethical truth.

Lincoln, the Magnanimous.

Matt. 27:42. "He saved others . . ."

In his inaugural, March, 1861, he stressed (a) That he had "no purpose, directly or indirectly, to interfere with the institution of slavery" in the States where it existed. (b) That he purposed "to protect, preserve and defend the Union; for the Union of the States is perpetual. No State can lawfully get out of the Union." (c) That he would carry out the laws of the Union in every State. (d) That, if there must be war, he would not begin it. His words to the South are historic: "In your hands, my dissatisfied fellow countrymen, and not in mine, is the momentous issue of civil war. The Government will not assail you. You can have no conflict without being yourselves the aggressors. We are not enemies, but FRIENDS." Lincoln was true to his promise, but Fort Sumter, which guarded Charleston, South Carolina, was bombarded by the Confederates, on April 12, — the Stars and Stripes were hauled down, and presto, the defense of the Union was on. Had Lincoln not been a statesman, he might also have been mixed up in a foreign war with England. Mason and Slidell, Confederates, went to France and England to secure aid. But Captain Wilkes of our U. S. warship, the San Jacinto, boarded an English boat and captured them. To search an English boat and take prisoners, — Wilkes had done just what we protested to England against in War of 1812. In releasing, Mason and Slidell, Lincoln averted a double war. And still some will insist that Lincoln was only "a cosmic accident." A Saviour of a Country leans more upon God than upon ward politicians.

Parade Christians.

Ephes. 6:12. "For we have to struggle."

Luke 9:17. "And they all ate and had enough."

Some armies look much better in parades and massing of troops than in actual engage-

ment with the enemy. Call them Display
soldiers. We have also discovered why some
persons sing so lustily, "Onward Christian
soldiers." Just watch them bolt for the near-
est seat to the commissary department at a
church supper. The Battle of the Knives and
Forks from the Feeding of the Five Thou-
sand down to the political-relief feeding of
modern times constitutes physical man's great-
est achievement.

CHOIR AND CONSOLE

PRELUDE

Aria	Handel
Sonata No. 2	Mendelssohn
Musette	Bossi
Emmaus	Frysinger
Prelude	Bonnet
Song of the Brook	Quigley
Eventide	Meale
Andante Religioso	Hailing
Morning Hymn	Faulkes
Cantilene	Shelley

NTHEMS


Fear Not, O Israel	Spicker
Glory To God	Pergolesi
O Joyful Light	Tours
Sweet Is Thy Mercy	Barnby
The Lord Is My Rock	Rogers
Come, Holy Spirit	Martin
Rejoice In The Lord	Mascagni
Comfort Divine	Chaffin
O Saviour Of The World	Goss
Seven Last Words	Dubois

FFERTORY


Andante Religioso	Sangalli
Lento Expressivo	Ketelby
Prayer	Bonnet
Intermezzo	Rheinberger
Air	Gluck
Berceuse	Dennee
Chant d'Amour	Gillette
Andantino Religioso	Smith
Melody Pathetic	Fink
Andantino	Lemare

OSTLUDE

Allegro Pomposo	Farrar
Finale in A	Harris
American Rhapsody	Yon
Jubilate	Diggle
Festival March	Mosenthal
Postlude in C	Lewis
Postlude in E Flat	Abernathy
Andantino Serioso	Ketelby
Grand Choeur in C	Chauvels
Postlude in A Major	Calkin



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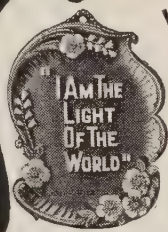
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BOOK REVIEWS

I. J. SWANSON

Books for Lenten Reading

Chosen By Dr. George A. Buttrick

The Religious-Book-Publishers' Group has asked me to choose about twenty books within the following limits: first, they should be religious books published in 1939 and early 1940; second, they should be interesting to the average man or woman of earnest mind; and, third, they should be "Lenten" or "inspirational" in general character. This is, therefore, not necessarily a list of "best" books. It is a list which, to one man's fallible judgment, *seems best within prescribed limits*. I have been helped, but not commanded, by a committee of booksellers. Liberty of choice was given, as witness the fact that in three instances I have gone outside the list of fifty-five books recommended by them. An eager, unprejudiced reading of the books chosen will be time well spent. They are:

THE LOWER LEVELS OF PRAYER

By George S. Stewart. Cokesbury Press. 189 pages. \$1.50.

A fine book with a modest title: practical insight on how to pray.

SUFFERING: HUMAN AND DIVINE

By H. Wheeler Robinson. The Macmillan Co. 230 pages. \$2.00.

A study, clear and deep, of a perennial problem.

WHY BE GOOD?

By James Reid. Cokesbury Press. 191 pages. \$1.50.

A cogent and realistic answer to a basic question.

THESE SHARED HIS PASSION

By Edwin McNeill Poteat. Harpers & Brothers. 141 pages. \$1.50.

Searching studies, in glowing words, of the "inside" characters of the Passion Week.

WHAT USE IS RELIGION?

By Elmore M. McKee. Charles Scribner's Sons. 260 pages. \$2.00.

Clear-cut chapters, modern and quickening, on a central theme.

SO THEY CRUCIFIED HIM

By Frank Stone. Charles Scribner's Sons. 95 pages. \$1.00.

An outspoken, penetrating message about the last days of Christ.

THE HEALING CROSS

By H. H. Farmer. Charles Scribner's Sons. 210 pages. \$2.25.

Discourses on the Cross—to probe and heal the hurt of the world.

REMEMBERING CHRIST

By Walter Russell Bowie. The Abington Press. 184 pages. \$1.50.

Studies in the life of Christ: strong and radiant chapters to help us remember Christ.

THE EVANGEL OF A NEW WORLD

By Albert E. Day. Cokesbury Press. 160 pages. \$1.50.

Honest thinking about Christianity and our chaotic world, which points "the way out."

AS HE PASSED BY

By Allan Knight Chalmers. The Abington Press. 157 pages. \$1.50.

Striking studies of some people whom Jesus touched as he passed by.

PERSONALITIES OF THE OLD TESTAMENT

By Fleming James. Charles Scribner's Sons. 632 pages. \$3.00.

Not strictly a Lenten book; but a scholarly and

vivid account, for any season, of Old Testament biography.

THREE TRUMPETS SOUND

By Allan A. Hunter. Association Press. 156 pages. \$1.50.

A book, not without trumpet voice, about Gandhi, Kagawa, and Schweitzer.

ONE GENERATION AND ANOTHER

By Robert R. Wicks. Charles Scribner's Sons. 190 pages. \$1.50.

Not strictly Lenten, but timely; it offers a realistic and reverent faith about home and family.

THIS NATION UNDER GOD

By Arthur Holt. Willett, Clark & Co. 205 pages. \$2.00.

Not strictly Lenten, but an astringent, urgent, and creative study of the Christian bases of democracy.

LIVE FOR TOMORROW

By Ralph W. Sockman. The Macmillan Co. 139 pages. \$1.50.

Discourses for alert and modern men who wish to live for a better tomorrow.

I HAVE A STEWARDSHIP

By Ralph S. Cushman. The Abingdon Press. 218 pages. \$1.25.

A book of meditation and prayers, awake to the times, yet genuinely prayerful in mood.

THE NAZARENE

By Sholem Asch. G. P. Putnam's Sons. 698 pages. \$2.75.

Extraordinary insight concerning both the mind of Christ and of his age.

GOD IN OUR STREET

By George Stewart. The Abingdon Press. 216 pages. \$2.00.

A book about God, Christ and the Holy Spirit, to give guidance to the questioning mind.

READINGS IN ST. JOHN'S GOSPEL (First Series)

By William Temple. The Macmillan Co. 204 pages. \$2.75.

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THE CHALLENGE OF JESUS

By Hugh T. Kerr. Fleming H. Revell Co. 192 pages. \$1.50.

About Jesus as revealed in the Fourth Gospel: will reach and help all wayfarers.

THE HAND OF GOD

By Oswald W. S. McCall. Harper & Brothers. 158 pages. \$1.50.

Meditations—strong, poetic, enkindling—on the mystery of God.

THE DRAMA OF OUR RELIGION

By A. Graham Baldwin. Oxford University Press. 232 pages, cloth. \$1.80.

This volume is written in such form and style that High School students should be able to comprehend it. It would make a good study book for a young people group. As such it has supplementary references to each chapter. My only criticism is that his science references are not the newest, nor in my opinion the best. Otherwise the book is excellent.

The author takes this definition of religion: "Religion is the attitude of the individual or group toward the power or powers that he believes to be influencing his life and determining his destiny, and a way of living growing out of this attitude." He traces, very concisely, religious development from early adjustment attempts, then through the Hebrews and to Jesus. The book is divided into two parts: Part 1, A developing Religion; Part 2, The Religion of Jesus.

While, as a human being, the author must be inte-

pretative, he never imposes a point of view or a dogma. His chief aim is to "awaken in students an interest in religion as one of the fundamental concerns of mankind, to help relate religion to other fields of thought, and to show religion as a growing and developing experience of the individual and the race."

I like this book and commend it to the attention of every religious teacher and student.

—William R. Siegart.

LIFT UP YOUR HEARTS

By Dr. Walter Russell Bowie. Macmillan, 118 pages. \$1.25.

Dr. Bowie states that he has tried to write prayers that would breathe the aspirations, hopes and faith of the people, and that would be in words congenial and natural to youth as well as adults. There is a section of prayers for young people, and a selection of meditations and litanies. It is a helpful book, but this reviewer feels that most people will consider that the cost of it is too high.

—Gordon W. Mattice.

PARABLES OF OUR LORD

By James Thayer Addison. Morehouse, Gorham Co. 75 pages. 65 cents.

This is a paper covered booklet planned as meditations for Lent. There are readings for everyday, based on our Lord's Parables. The main teaching of the parable is brought out and applied to every day living.

—Gordon W. Mattice.

THREE CENTURIES OF ADVANCE. A.D. 1500-1800.

By Kenneth Scott Latourette, D. Willis James Professor of Missions and Oriental History in Yale University. Harpers. 1939. \$3.50.

This book is Volume III in Professor Latourette's A History of The Expansion of Christianity. The farther in Church history one proceeds from the source the more complex it becomes. The Reformation split up the stream into many channels. The Church has spread into many new areas of the globe. There are many more people in the world than there used to be. Social and political organization has become immensely more complex. All this indicates how difficult it is to cram three modern centuries into the confines of a volume of 457 pages without confusion and mere factual dryness. Such an undertaking is always a *tour de force*, which is not to deny the need of such feats of compression. We need books that portray the course of the Church with unified grasp and sweep. In this, Professor Latourette has succeeded remarkably well. His book touches all lands and considerable places. There is an amazing array of facts, his bibliography is a redoubtable thing. Doubtless, with its index, it will be a valuable reference book; together with its preceding volumes and the later volumes that are yet to come. Moreover, the treatment is objective, even to the point of colorlessness. The centuries treated contain of course the beginnings of many of the problems that perplex us today, and often the developed problems themselves, and it must be said that they are fairly pointed out and sought to be met. There is thus indicated a patent lack in modern thinking and the way to supply it, namely, the wisdom that only history can give. The series should be in every reference library, public and private, not that it supercedes many a more interesting work, but on account of its scale and the generously epitomic completeness which it has achieved.

—Paul Hoerlein Roth.

WHEN CHRISTIANITY WAS NEW

By Robert E. Speer. Revell: 1939. 192 pages. \$2.00.

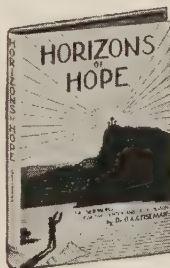
The lovers of Dr. Speer—and they are legion—will be glad to have this book. The chapters comprise the first series of lectures delivered on the T. Verner Moore Foundation at San Francisco Theological Seminary last summer. They are studies of primitive Christianity and confine themselves to the literature of the New Testament, taking for granted the trustworthiness and authenticity of that literature as a picture of what Christianity was at the outset. The chapter headings indicate the trend and development of thought: "The Church in the House. . . . Primitive Christianity and Social and Economic Questions. . . . The Early Church as a Fellowship. . . . The Early Church and the Race

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—William Tait Paterson.

MY HOBBY OF THE CROSS

By Madeleine Sweeny Miller. Revell; 1939. 189 pages. \$2.00.

This book will be of much value to those interested in Christian symbolism. It "does not aim to be a history of Christian iconography," but tells of the making of a personal collection. The symbols have been found in Rome, Palestine, Turkey, Greece, and the story of the various findings has its own fascination. It is profusely illustrated and well indexed, and the reader will be well rewarded.

—William Tait Paterson.

PROTESTANTISM'S CHALLENGE

By Conrad Henry Moechman. Harper; 1939. 286 pages. \$2.50.

Dr. Moechman is professor of History of Christianity in Colgate-Rochester Divinity School. In this book he discusses the historical facts behind the doctrinal positions of the denominations, and shows that the basis of most of the variations is traditional and not scriptural. "The Christian Church began on the basis of the identification of Jesus of Nazareth with the predicted Messiah and the hope of his immediate parousia. . . . There is no contemporary church which meets all the New Testament specifications, and yet every contemporary church possesses some of the characteristics of the New Testament church. If the modern churches could adopt an historical attitude toward their claims and also toward the New Testament, they might easily unite in a vital fellowship adequate to the needs of the present age. Will Protestantism accept the challenge and thus promote its survival and greater usefulness?" If space permitted, there is a great deal in this book to admire and commend. A close study of some of the chapters, such as "The Jesus of the New Testament" and "The Earliest Story of the Cross," would put authority and power into much of our preaching.

—William Tait Paterson.

THE BOOK OF LIFE

By Zed Hopeful Copp. Winston Co., Philadelphia; 1939. 511 pages. \$2.50.

This is the New Testament rewritten and rearranged. It follows Tyndall's translation with many archaic words made clear. The gospels are interwoven to make one continuous narrative. The reviewer has used an interwoven gospel for twenty-five years and found it most helpful. This one is set up in its own chapters, and a key-word concordance added. These changes should prove valuable. The rest of the books are rearranged after the editor's own ideas. There is also a selection of "Gems from Proverbs."

—William Tait Paterson.

LIVE FOR TOMORROW

By Dr. Ralph W. Sockman. The Macmillan Co. 139 pages. \$1.50.

Dr. Sockman is always stimulating and his words are packed full of power and inspiration. In this book, Dr. Sockman conducts a realistic search for the secret of personal adjustment in an increasingly bewildering world. He does not close the blinds on dark realities, but rather opens the windows to catch whatever light there is. With keen insight the author deals with our mounting problems and leads the reader to prepare for tomorrow's realities. Effective illustrations abound. A stimulating and helpful book for the preacher.

—Gordon W. Mattice.

FROM WHENCE COMETH MY HELP

By Boynton Merrill. Harpers. 127 pages. \$1.25.

Fifty personal sermons from a minister of ten years have been boiled down to make up this charming little book. The sermons are not merely briefs—they are charming in style, confident in tone, and breathe of a

vital love for God, and unshakeable faith in the success of His cause. They will help much when the lamp of faith burns a bit low in the soul.

—Charles Haddon Nabers.

LET US BUILD, A PRACTICAL GUIDE

By P. E. Burroughs, D.D., Secretary, Architectural Department, The Sunday School Board of the Southern Baptist Convention. Broadman Press. 154 pages. 60 cents.

This is a practical and planned building for Churches and Sunday School rooms,—The Training Union, The Woman's Missionary Union, Provision for a Social Ministry, Restrooms, Administration Rooms, Office and Library Rooms. Plans for small Sunday School rooms and an auditorium, are given for a small attendance, and up to 2000, for large attendance at church and at Sunday School, etc. Twelve plans are offered from small to large buildings.

No church, small or large, should plan and build without studying these valuable plans of 154 suggestions on Sunday School buildings. "Let Us Build" ought to be studied. This little book is invaluable. It will be invaluable to churches planning a new church.

"The fundamental reason for abandoning Gothic architecture for churches is that it is not adaptable. It subordinates utility to form. As expressed in lines it is vertical, whereas the enlarging progressive church requires horizontal architecture. . . . We seek rather simplicity, propriety, dignity and utility."

DRAW UP A CHAIR

By William H. Ridgway, C.E. W. A. Wilde. 159 pages. \$1.25.

The author's first book was entitled "In God We Trust and Why Not?" a second book, "Uncle Billy's" Stories, under "The Christian Gentleman," and a third collection of stories under the title, "Draw Up a Chair." His stories have definite religious messages. Contents of "Draw Up a Chair." The Old Jims, Losing Your Feathers, Hell; Where and When? Billy Sunday at University of Pennsylvania, Bells and Beef! A Christian and the Jew, The Angel Who Lost Her Way, Sequel, The Judge and the Professor, Four Great Gypsies, The Camel and the Needle, Missionaries, All Cleaned Out and Nowhere to Go, The Lightning Bug, Reaching the Masses, "Johnny Stonychap" and "Billy's Rocky-Road," Thirty Years Ago, Girard College, Corned Beef and Cabbage, Foster of Ottumwa, The High Official of the Pennsylvania Railroad and William, Hitch Up or Shut Up, and Saving the Face of a Great College.

These stories have point and pith, and humor and religion.

THEY DID SOMETHING ABOUT IT

By Robert M. Bartlett. Association Press, New York; 1939. 146 pages. \$1.25.

Dr. Bartlett is pastor of the First Church of Christ, Longmeadow, Mass. He spent several years as a missionary and teacher in the Far East. He tells here briefly and vividly the life-stories of Thomas Mann, Margaret Sanger, Eduard Benes, Madame Chiang Kai-shek, Chevalier Jackson, Charles Kettering, Richard Byrd, Louis Brandies, Mary McLeod Bethune, and Jawaharlal Nehru. The sketches are alive and the material will be found usable in sermons and addresses. It ought to be easy to interest young people in these men and women who are making history today.

—William Tait Paterson.

THE WAY OUT

By Harold Garnet Black. Willett, Clark & Co., Chicago; 1939. 170 pages. \$1.50.

The writers of the articles in this book are ministers and professors of various denominations resident in California. They seek to point the way "out of the welter of war, poverty and injustice." They discuss Chaos, Change, Religion, Church, Bible, Democracy, Prayer, God. This sort of thing has been done rather frequently of late years, but they bring a large measure of freshness, and on the whole they are realistic. A reading of this little book will rekindle some smoldering coals.

—William Tait Paterson.

MID-WEEK SERVICES

Making Our Choices

(Advertise this service as one of personal dedication to the service of the Christ, whom we profess to follow, through whatever choice of work or profession we may elect to follow).

Prelude: "Festival Prelude in D"—Deshayes. Invocation, by pastor.

Hymn: "Fling out the Banner."

Scripture: Prov. 23. Psa. 122. (Responsive) Pastor read Luke 10:38-42.

Hymn: "Hark, Hark, my Soul," Shelley.

Reader: (May be assigned to several) Chapter 25 Matthew.

Hymn: "O God our Help in Ages Past."

Dedication: (Responsive).

Pastor: To the glory of God, our Father, by whose favor we fellowship in this house of worship; to the honor of Jesus Christ, the Son of the living God, our Lord and Saviour; to the praise of the Holy Spirit, source of light and life:

People: We dedicate our hearts anew.

Pastor: To worship in prayer and song; to the sacred ministry of the Word; to the diligent celebration of the holy sacraments:

People: We dedicate ourselves in renewed hope and trust.

Pastor: To the spiritual comfort of those who mourn; the strength of those who are tempted through our negligence; to the brotherly help of those who lose their way:

People: We dedicate our hearts to Thee and Thy plans.

Pastor: To the zealous sanctification of the family; the care and nurture of happy childhood; to the encouragement and joy of all who carry the privileged responsibility of parenthood:

People: We dedicate our resources and our training through the guidance of the Holy Spirit.

Pastor: To the stamping out of aggressive evil and corruption among those who fellowship with youth in whatsoever capacity; to the sincere and active fostering of patriotism and promotion of community righteousness; to the encouragement of wholesome recreation and fellowship; to the joyful sense of thanksgiving:

People: We gratefully and prayerfully dedicate our lives in this sacred and cherished house of worship and love.

Pastor: Heavenly Father, hear Thou our

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earnest plea for the reassuring love which lead us here:

People: Hear our prayer, O Lord.

Hymn: "Holy, Holy, Holy, Lord God Almighty!"

Benediction.

II. The New Day

(Candlelight Service).

(The beginning of the Lenten season 1940 offers a new day of promise to those who have the grace to evaluate the privileges and errors of the past, and the shining new day of hope before us. Invite all those who attend this service to inventory on one sheet of paper their privileges in life, that for which they are grateful as having helped them along life's way; on another sheet the errors and drawbacks. Put in separate envelopes, fold, no signature, to deposit in two communion receptacles upon entering the church. Have young ushers hand each attendant large white sheet with heading, "What I Hope and Pray for Today." Pencils should be provided, that every person may fill in the list of personal desires before the opening of the service).

Prelude: "Meditation," Weber.

Invocation: "I love thee, O Jehovah, my strength.

Jehovah is my rock, and my fortress, and my deliverer; My God, my rock, in whom I will take refuge." Psalm 18:1-2.

Hymn: "My Faith Looks Up to Thee."

Responsive Reading: Psalm 17.

Hymn: (Prayer-Song) "I'll Go Where You Want Me to Go."

Reader: In entering upon another observance of the Lenten season, we desire as individuals and a congregational fellowship take account of those things in our lives that have helped us, those that have hindered us, and those we believe TODAY essential to our physical and spiritual welfare. In reviewing our life's journey thus far, we must allow graciously for some gifts of God's love that we are apt to overlook in our hurried existence. These are: *(Have young person carrying lighted candle appear near reader each gift is read).*

The value of time
The success of perseverance
The pleasure of working
The dignity of simplicity
The worth of character
The power of kindness
The influence of example
The obligation of duty
The wisdom of economy
The virtue of patience

The improvement of talent
The joy of originating

Hymn: "Open mine eyes that I may see." By
up with candles, who remain in chancel
il congregational processional is over.

Pastor: Pastoral prayer, during which time
e thanks for the privilege of reviewing our
rets and our blessings, but especially for
new foundation of hope to be built during
Lenten weeks. At the close of the prayer,
ile organ plays softly, young ushers with
ge lighted candles direct those in rear seats
proceed toward chancel at the invitation of
tor, following the candle bearers. At the
clusion of pastor's invitation, familiar pro-
cessional may be used, until all those from
ws have marched up the center aisle, de-
voted their lists and offering, and returned
side aisles to their seats. Pastor will con-
ue with special prayer for the realization of
hopes of those who came seeking. All
as should be carefully listed and given
eful mention and meditation during each
yer service throughout the Lenten weeks.

Hymn: "Come Thou Almighty King."

Benediction.

Our Guide to Life

Make copies of the Books of the New
stament and their messages to us, as out-
ed below, and distribute to congregation at
st a week before service. Ask them to read
book with the message most appealing to
m, and be prepared to testify regarding its
eal and probably several direct quota-
ts).

Organ: "Beside Still Waters."—Coerne.
Invocation.

Scripture: Psalm 30 (Responsively).

Hymn: "The Lord my Shepherd is."

Pastor: (Brief comment on the meaning of
New Testament in the development of
ristian nations, brotherhood of man, charity
the underprivileged, etc. The following
may be used for comment by the pastor
discussion by members, as desired by the
der).

Keys to the Word of Life

Matthew: Son and Lord according to Promise.

Mark: The Meeter of Man's Need.

Luke: The Son of Man in His service among men.

John: The Son of God in the Moral Glory of His
on and Ways.

Romans: Christianity Unfolded. Righteousness, and
man can be with God.

Corinthians: Church order and discipline. Our rela-
to each other in the Church.

Corinthians: Christian Ministry and superiority
circumstances. Our relations to the word and
hem.

Galatians: Christian Blessing and Liberty contrasted
aw. Stand fast in the Liberty wherewith Christ

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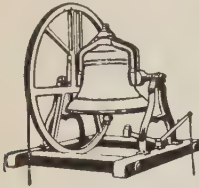
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and blessing. Together with Christ.

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Christ. Perfection that is not Perfect. One thing to

Colossians: The Church's Glories and Fullness
Christ, her Head.

I Thessalonians: Christ coming to and for the Church
and her Eternal Blessedness.

II Thessalonians: Christ Coming with His Saint
Eternal Judgment of Unbelievers.

I Timothy: Church Order according to God.

II Timothy: Church disorder and the Individual
Pathway.

Titus: Christian qualification for the Ministry
Godly conduct.

Philemon: Christian love, counting upon love between
brother and brother.

Hebrews: Our Apostle's Priest, Sacrifice and Witness.

James: The common sense of Christianity, or Christian
morality in and out of the Church.

I Peter: God's righteous government in relation
saints.

II Peter: God's righteous judgment upon the unbeliever
Christian Profession.

I John: Christ the Eternal Life and Power of Communion
with God.

II John: Christ and the Truth the Safeguard against
heresy.

III John: Christian Hospitality to the Saints and
especially to Laborers.

Jude: Apostasy traced down to the Last Days.

Revelation: Christ assuming the Government of
World. Things to Come.

Hymn: "Come, Holy Spirit, God and Lord of
Prayer.

*Benediction.***IV. Man's Key to Success**

(Have young people cut out large paper,
cardboard keys, at least six inches in length.
Print or write on them, "Your Key to Success."
and deliver one to each person who shows up to
attend the service, with a personal invitation to
attend and add their prayers and influence.)

Organ: "Beside Still Waters."—Coerne

Invocation: "In Thee, O Jehovah, do I take my
refuge;

Let me never be put to shame;

Deliver me in thy righteousness,

Bow down thine ear unto me, . . .

Be thou to me a strong rock." Psalm 124

Hymn: "Come my soul, thy suit prepare."*Scripture:* Psalm 34. (Responsively).*Hymn:* "A Charge to Keep I have."*Pastor:* Brief talk on Prayer, Matt. 7:7-11

"We find power to live and carry on when we turn
God implicitly, casting all of our cares upon Him.
keeping in touch with God, we gain the strength that
God has to offer. Jesus says Prayer is asking, seeking,
knocking. If you lack the strength to meet a test or
fronting you, ask God to put his strength behind you.
if you are lost, ask God to show you the way; if you
are shut out from a place where you want to be, the
good of your soul, or your neighbor's soul, know that
God will open the door if you knock in His Name.
Life as we know it is not easy, it is not simple, it is
not all a birthday party! Life is tragic for most of
us, and we need to call to our aid every possible source
of help that we know of, but—here we are, neglecting
the foremost and most promising help that man can
conceive of. A story tells of a group of shipwrecked
men, who were buffeted about for days without food
and water. They dared not drink, because they believed

melves to be surrounded by salt water of the ocean. er a number had perished, and those remaining had ered much agony, they were rescued and learned the er they were floating about in was fresh water. d to drink, a life-saver, had they but known!

Hymn: "Thou, Whose Almighty Word."

The Power of Prayer

Dangers grave were round me spread
Dark, dense clouds were overhead
Hope had taken wings and fled,
Faith was going—almost dead.

All my labor seemed in vain,
All seemed loss instead of gain,
Former peace had turned to pain
Joy was gone—things not the same.

I forgot that God was there,
Forgot that I was in His care,
That He would all my burdens bear,
If I'd trust and do my share.

Came a change, relief sweet bringing
In my heart set joy bells ringing,
Set these lips of mine to singing
Sent to Heaven, glad praise winging.

Life grew sweeter, riches too,
Glad am I now, God's will to do.
Came a message, cross the blue,
On such a date, I prayed for you.

—Lanora P. Boone.

In the "Full Gospel Advocate."

Prayer.

Benediction.

"O eternal God, in Whose will is our peace,
commend to Thee the needs of all the
rld. Where there is hatred, give love;
ere there is injury, pardon; where there is
ibt, faith; where there is despair, hope;
ere there is darkness, light; where there is
iness, joy. May we ourselves seek not so
ch to be consoled, as to console, to be un-
stood as to understand, to be loved as to
e. For it is in giving that we receive, it is
pardoning that we are pardoned, it is in
ng that we are born to eternal life in Thy
ssed Son, Jesus Christ, our Lord."

The Rural Church

Continued from page 65

od of years. The rural population is being
ined constantly by the city. We have be-
ne a job-minded people and have put a
nity upon the city job which we have not
on the rural work, and we have made
cess in life synonymous with success in a
y job. Those who go to the city from the
al areas are the best, those most likely to
ceed, always leaving on the land those
h less ability and less likely to succeed. In
ition to this about one third of those who
grate to the city are between the ages of
en and twenty-five and one tenth between
ages of twenty-five and thirty-five. This
cess, over a period of time, has far reach-
results not only in respect to the rural
rch but all of rural life. Statistics further

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show that those who stay on the land buying the homestead, frequently have to mortgage the property when they buy it, to pay the city brother's share of the estate. Not only the best and most able go to the city, but also much of the wealth which ought to have been used to cultivate and better rural homes as life goes. In some cases the owners of the land live in the city and the farm is rented to a tenant farmer whose tenancy is frequently temporary. He takes little or no interest in the rural church or rural life in general.

Not until rural life has been rehabilitated, not until rural life will have regained the place of dignity held before we were industrialized, not until rural life has been made just as attractive or more attractive than city life, and the rural lad will be looked upon as a person instead of a "clod-hopper," so that the draining of rural population and wealth decreases can there be solution of most of the problems of the rural church. If a greater proportion of the dull, unimaginative and less capable stay on the farm to reproduce the race, not only will the rural church continue the decline and face mounting problems, but our whole national cultural life will decline. When rural life will have been made dignified and will be more generally looked upon as a way of life, a job, it will be more deliberately chosen by the best of young people. With the leveling up of all of rural life the rural church will naturally rise to a new place of prominence and find natural solution of many of its problems. It will become a new place of prominence as the center for a high type of cultural life, and idealism.

This above observation is no doubt sufficient explanation of the constant lack of young people in many of our rural churches. One finds that the membership usually consists of children and middle aged and old people. When those young people who go away return from the city for visits to their homes and the home church their value in work is limited because they have lost their vital connection with the church. It is reliably reported in the case of one denomination that well over half of its city membership is composed of persons who have come to the city from rural areas. A gap is always left in the rural church to be filled by someone else, but training anew, or else to be filled by someone less fitted for the task.

Where should the Christian Church begin to make adjustments and where should it begin to solve these problems? In those cases where it is possible a process of union should be carried on by the congregations within the d

mination. This would eliminate some smaller churches, the least able financially to carry on the work, and the poorly equipped buildings. In other cases the federated plan might be of greatest benefit to the community. In still other cases the larger parish plan presents a possible solution. Where it is feasible, the breaking up of charges into smaller units might be of benefit. This would at least leave the various congregations intact and yet give the minister a greater opportunity for intensive work. Perhaps some system of sustentation, whereby rural pastors would be adequately supported in the work of one and not more than two churches, would be a solution to some rural church problems. Such a system would naturally call upon the larger, more prosperous churches to give their support to the smaller rural churches until such a time will come when they can support themselves, or be absorbed by another. Such a plan would naturally make the rural field more attractive to a field of labor and raise the standard of work done. It would further bring some of the now questionable rural churches to a place where they could eventually prove the worth of their existence, having the support of a full time pastor through outside help, or at least it would bring them to the point where they would have to admit that they have no right to exist by and for themselves.

None of these possible solutions offered are complete, but perhaps an effort in one or a combination of possible solutions will yet be the length and salvation of the rural church. While it is true that the rural church has been to a degree the victim of forces that have been working in our society, in addition to the simpler problems and while it is doubtful whether the rural church problem will find a complete solution until the rural life problems in general will have approached solution, it also remains true that the solution of many of the difficulties of the church must come from within outward. Many of the rural churches, far from being defeated and ready to close their doors, ought to feel a real challenge. The rural church as a whole ought to use every means possible and support every effort to dignify rural life, to lead a cultural and to raise to a great degree of restability, rural life. The rural church, while being a victim can also be a force to preserve some of the foundations upon which we have built our nation. For its own well being and preservation, and the solution of its problems it must be a force working hand in hand with other forces which are trying to raise rural life to high levels.

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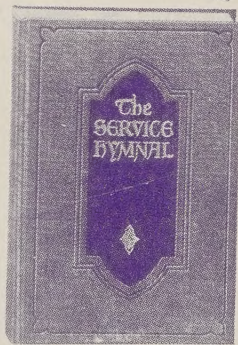
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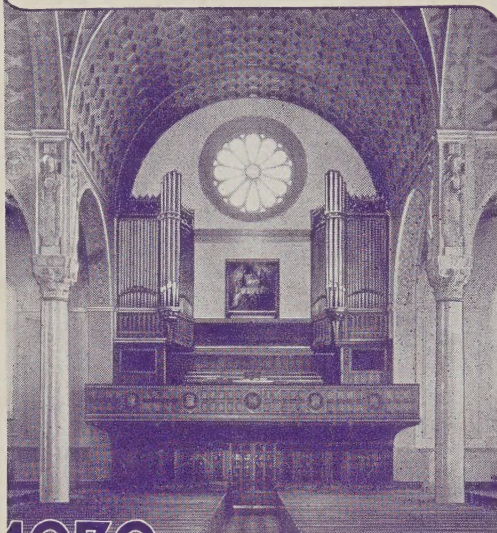
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